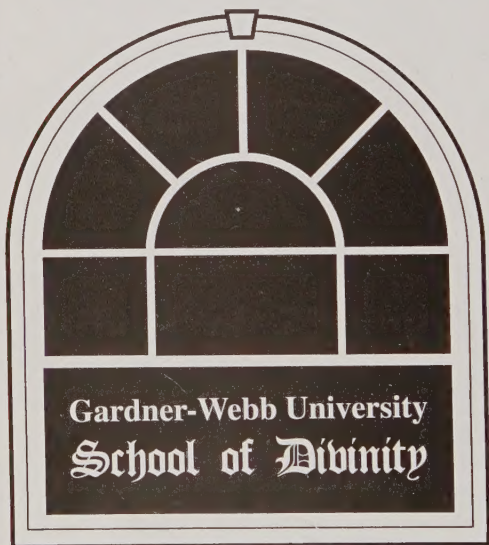


R. T. BRYAN

School of Divinity

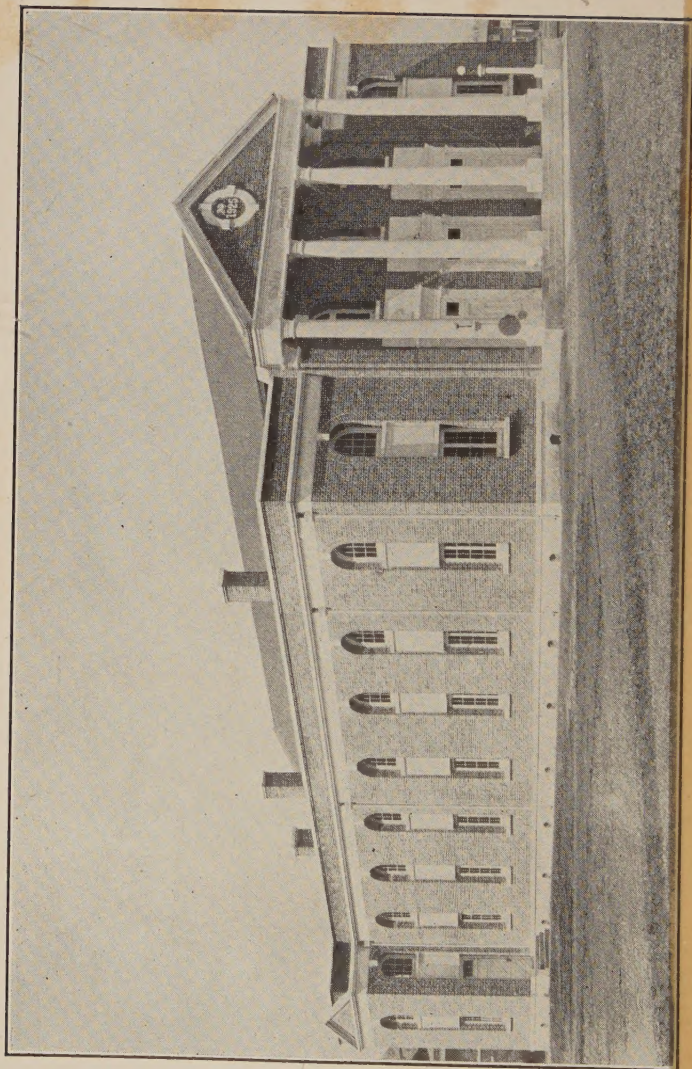


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CHRISTIANITY'S CHINA CREATIONS

BY

ROBERT THOMAS BRYAN

"Suffer the little children to come unto me."

Published by

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This book is affectionately dedicated to Mamie, my wife, whose love and life, sympathy and service, heart and hands, are responsible for the better half of it.

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PREFACE

This book is a growth of many years, most of them spent in China and a few at home on vacation.

The author arrived in China to begin his life-work early in 1886. On his four vacations he has enjoyed many privileges of speaking on mission work in China. The addresses which were given grew out of experience and observation on the field. Some subjects seemed to be enjoyed by the home people more than others, and these were naturally often repeated. The home people have been praying, giving, working many years that the Gospel might be given to the Chinese. They wanted to know what the Gospel was doing for them. They were delighted to hear that God was creating a new people in China, and the author tried to please them by speaking on the thought of this book, sometimes worded in one way and sometimes in another.

We all want to live on after we die and this old man is no exception. After returning from his fourth vacation, and having passed his seventieth birthday and fortieth year in China, he wanted to write a book on a subject that would outlive him and let him keep living in it. He has thought of no more fitting title for his book than "Christianity's China Creations." Many missionary

duties have made it impossible to do justice to so great a subject, but perhaps the title and the pictures of some now living in heaven and some still living in China will help you to read and enjoy the book, in spite of its short-comings.

We wish to acknowledge gratefully the help given by the Chinese families, who have kindly consented to having their names used in the book, and have contributed the needed pictures. It has also helped us to have Dr. Love sympathetically agree to accept and publish the little volume as a gift to the Foreign Mission Board. The author hopes that it may prove useful as a mission study book.

My wife, Mamie, to whom the book is dedicated, ought to appear as co-author, because she has really done more than half the work, but she would not consent. Without her the book would never have been written. My daughter, Catharine, and my cousin, Josephine Ward, have made some good suggestions and rendered some very valuable help.

May the loving Father use this effort of one whom He has greatly blessed in calling him to be a missionary to lead others to China and still others to give money and thus help create a new people for all China!

R. T. BRYAN.

Shanghai, China.

CHAPTER I

CHRISTIANITY'S RECREATING PROCESSES

“Wherefore if any man be in Christ, he is a new creature: the old things are passed away; behold, they are become new.” 2 Cor. 5:17.

Christianity claims that if any man be in Christ he is a new creature. This recreation is accomplished by a rebirth, which is theologically called regeneration. By nature we are born of the flesh. Christianity claims to give another birth, born of the spirit.

Christianity's Claim

This is plainly taught by Christ in his conversation with Nicodemus, recorded in the third chapter of John. This is a wonderful and remarkable claim. Nicodemus, though a distinguished teacher, not only did not understand this recreation doctrine, but marveled about it and asked Jesus, “How can these things be?” From the days of Nicodemus until now many of the world's teachers have not only marveled at but have denied and ridiculed this wonderful claim of Christianity.

This claim is not only marvelous and wonderful but it is unique and peculiar to Christianity. There have been and are still many different religions in the world. Some of them have greatly

influenced the lives of men and had a large share in the history of the world. They have in them some truth and some of their claims have been fulfilled, but not one of them claims to give to men

Comparison With Other Religions	and women a rebirth by which their hearts are changed and they become new creatures. Some of them may
--	--

claim that men and women may grow in holiness and store up merit for the future life by the performance of certain religious rites, by the exercise of self-control, by the performance of good deeds, by the study of certain religious books and by the constant repetition of certain religious formulas. All their claims are based on what man can do for himself. Only Christianity brings the Creator God and Father into the lives of men and women, causing them by an instantaneous act of the Holy Ghost to be born again. They are thus born, not into the kingdoms of the world, but into the kingdom of God, becoming not only God's people but God's children. "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; . . . Beloved now are we the sons of God."

By this second creation we are made new creatures. We are now men and women with new spiritual lives, new desires, new motives and new loves. Nothing is so precious as life. A great queen once offered her kingdom for one more hour

of life. "All that a man hath will he give for his life." The average physical life is about thirty years. Only a few reach seventy years and almost none go beyond one hundred years. If this short life, this flesh creation, is wonderful and precious, how much more wonderful and precious is the new creation, which gives us in addition to the physical life a spiritual, glorified and eternal life with God

The New Life for both body and soul! The first creation links us with the environment of the earth but this second and new creation links us with the environment of heaven. Surely this is a unique, a marvelous claim. Has this claim been fulfilled? The Bible which is believed by many to be the inspired and infallible Word of God states with no uncertain sound, with no hesitating or doubtful note, but with divine authority, that Christianity gives a second birth, a new life. "If any man be in Christ, he *is* a new creature." "Behold, now are we the sons of God"—*not* will become.

While the Bible claims to produce a new creation, a new spiritual life, through the instantaneous work of the Holy Spirit in regeneration, it does not claim in this way to change the physical life. One who has been born again and thus given the new spiritual life may still have some of the old physical tastes, desires and habits to be overcome.

The Effect
on the
Physical Life

Through the help of the Holy Spirit we realize what is wrong and by His help we repent, change from what is wrong to what is right. In the physical life we first have the birth of a moment and then the gradual growth of a lifetime. This is also true in the spiritual life. First we have the spiritual birth, born again, then the lifetime work of growing in grace, growing away from sin and growing into righteousness. This is called *sanctification*.

Unfortunately many do not understand the difference between their spiritual birth and their spiritual growth. They expect things from their spiritual birth which belong to their spiritual growth. They confuse the new birth, regeneration, with conversion, which is a turning away from the old sinful life into the new spiritual life of righteousness. Many become discouraged and doubt their new birth because they find themselves still harassed by old physical tastes, desires and habits.

Spiritual Birth
and
Spiritual Growth

What is the difference then between the one who has been born again and the one who has not? One has a double life and the other a single life. One has a new creature within him to protest against and to help change the old sinful creature while the other has not. When Paul considered his physical sinful life with its wrong desires he said, "Wretched man that I am! who shall deliver me from the body of this

death?" There are many also who claim perfection after the new birth, and are unfortunately led by this to minimize the sins which they commit under the temptation of the old flesh life. But when we look into the Bible, both in the Old and New Testaments and also into general history, we do not find that those to whom the Holy Spirit has given the new creation are free from all faults and sins. However we do find them growing in grace and gradually conforming their lives to the will of God.

In these days of much modernism there are also those who believe and teach that we are not born into newness of life, but educated into it. This fatal error is just the reverse of the one mentioned above. The one expects too much of the new birth and the other denies it entirely. This last is far more fatal. We have said above that the Bible claims to give a new creation and we have explained what that means. We are now ready to look into the Bible for those to whom God gave this new creation.

Time does not permit to speak of Elijah and Elisha and a host of men and women mentioned in the Old Testament, who were made new creatures by God, and "of whom the world was not worthy."

Peter denied his Lord but he repented and wept bitterly, and gave indisputable proof that he

possessed a new creation. The fisherman of the lake was exalted to become a fisher of men.

Peter and John The fiery John who wanted to call down fire from heaven to burn up the Samaritans; this worldly, ambitious and selfish John, who with his brother James wanted the highest places in the kingdom of God, this John became the apostle of love, wrote the Gospel of John, the three epistles of John and the book of Revelation. He began as a lowly fisherman, but having been born again into the new spiritual life, he grew and grew until we find the super John on the Isle of Patmos looking up through the open gate of heaven to the very throne of God.

This new creation work of the Holy Spirit, both in the instantaneous new birth and in gradual growth, is most clearly set forth in the life of the apostle Paul. The persecuting murderer, Saul, was recreated on his way to Damascus, and from that time grew into the apostle Paul.

Paul He is now physically dead, but still living and still speaking through his example and writings. Surely there can be no doubt about his second birth and new creation. These are only a few examples of the many that might be taken from the New Testament.

Fortunately we are not confined to the Old Testament nor to the New nor to the times when the Bible characters lived, to find recreated new men.



Fang Sz Ming



Mrs Fang Sz Ming



Cow Pump



Foot Pump

and women. We do not have to search very far into history from ancient times until the present to find in an ever increasing number Christianity's new creations. We can easily find multitudes of them in our own time, in all countries where Jesus Christ is known and loved and served. We are not writing general history but particular history to show *Christianity's China Creations*. Therefore we will not give any more examples but leave each one of you, dear readers, to find your own new men and women. You will enjoy them more if they are your own discoveries.

We want to give examples of new families and new individuals in China to show that what has been accomplished by God through the Gospel in all countries through all time, has *also* been accomplished in China, and is still being accomplished, and will go on until there will be a new China with millions of new homes and families, occupied by many millions of new men and women, God's own precious children, our own brothers and sisters in the Father's great family.

Let us begin with these families before they were Christians and trace them and their children through their new birth into a new kingdom and new life, and observe their growth in grace. We will take the Fang family for our first illustration.

CHAPTER II

THE FANG FAMILY

The author and his wife arrived in Chinkiang on January 24, 1886, and were met at the river-side by Rev. and Mrs. W. J. Hunnex. When the boat anchored by the side of the wharf we were greatly impressed by the multitude of Chinese coolies standing on the wharf, ready to carry the passenger's luggage and to unload and load the boat. We were not only impressed but even frightened by the babblings which we could not understand, and by the din and confusion of what seemed to us to be a rabble. It was night and the darkness emphasized the confusion. We had with us quite a number of packages, consisting of luggage brought from home and some necessary furniture and other things purchased in Shanghai where we had first landed on January 10, 1886. We were doing our best to keep a close watch on each one of our packages, and found it very difficult to keep the carrier coolies from taking hold of and carrying them away. Each one of the several hundred coolies was talking in an unknown tongue to us, trying to secure a little business whereby to make a few cents. Mr. Hunnex called

Arriving in
Chinkiang

his servant and said, "We will commit your packages to this man and we will

go on home." The new missionary did not want to distrust the older missionary, but it was with fear and trembling that he saw coolie after coolie disappear in the darkness with the precious packages. He couldn't understand how it could be possible under such circumstances to get the packages all safely delivered at home. The home was only a short distance away and it was not necessary for us to ride on a wheelbarrow, the only vehicle then used there, nor in a sedan chair carried on the shoulders of two coolies. After twenty-four hours on the river boat a short walk was much enjoyed. We were glad to find the only mission home located on the side of a hill next to the British Consulate, high enough up to overlook the Chinese city and the great Yangtze River near by, and to get good light and ventilation. When we reached the house about twenty coolies, who had safely deposited every single package, were waiting to be paid. Of course the new arrivals were happy to see all their packages again but the loud jabberings of the coolies, not one word of which did they understand, caused two fears to arise, the one that the charges would be exorbitant, for no bargain had been made, and the other was that if the charges were not paid there would be a riot. Mr. Hunnex, however, did not seem to be afraid and said, "You go inside and I will settle with the coolies." It was a great relief to find that the fears

were not necessary. Mr. Hunnex came in, after much noisy talking outside and reported that the matter was settled for only a few cents a load.

Mr. and Mrs. Hunnex and their three children were the only Southern Baptist missionary family in Chinkiang. There was but one mission house with three bedrooms. It was necessary for the time being for these new missionaries to board with the Hunnex family and to live in one of the bedrooms, which had to be used as bedroom and study. Their Chinese cook was a very bright and handsome young man named Fang Sz Ming. He gradually developed into a cook who gave his employer a square deal and won for himself a wide reputation as a cook. Soon after becoming cook, Fang married a handsome capable young woman.

Fang and Wife Both husband and wife had plenty of temper and their married life did not always run smoothly. Unfortunately this is not confined to Chinese nor non-Christians. They were just natural folks, not having laid hold upon that for which they were laid hold upon by Christ.

Mr. Hunnex had already secured a Chinese teacher for the new missionaries and they began at once to study the Chinese language. The teacher knew no English and they knew no Chinese, so it was up hill work for some days. They were, however, assisted by having a lesson book which spelled out the sounds of the Chinese characters, or words,

and gave the meaning in English. Learning a new language is forming new habits of thought and speech. Not only are the Chinese words different, but the idiom is also often very different. We say "go up" and the Chinese say "up go" (*sang chu*). We say "bring the bread" and they say "take bread come" (*na man tou lai*). The new missionaries knew that they would soon be left alone in the station and would need to be able to speak some Chinese for housekeeping and carrying on the mission work. After seven months Mr. and Mrs. Hunnex went home on furlough. In some respects it was not easy to be left alone so soon, but to the Christian every sorrow has an offsetting joy. It was good to have a home to one's self. They had fallen in love with the young cook, Fang Sz Ming, and joyfully took him too. Of course but little progress had been made in the study of the language. The family altar was set up at once and daily prayers with the teacher and cook were begun. Fang could not read at all but was helped to read his verse in turn. He did not at first take much interest in learning, but in time learned to read the Bible fairly well. In a few months God rewarded the feeble efforts and it was a joyful privilege to baptize the first two converts, the teacher and the cook. One had furnished mental food and the other physical food. Both

Learning the
Language

Family Altar
and First
Converts

were repaid with spiritual food. These two, widely removed in their vocations, became lifelong friends. After Fang had been baptized he was asked to take his turn in leading the family prayers. He plead inability but finally agreed to try. He stuttered a little when excited and did not make what man would call a very good prayer to begin with, but the more he prayed the better he could pray. Even much of the stuttering disappeared. He also became one of the leaders and pillars of the little Chinkiang church. The wife, too, soon became a Christian and a church member.

My daughter, Catharine, asks the privilege of making this contribution to Fang Sz Ming's memory. "We children always loved 'Boy' (as we called this cook, who had been with us from the beginning), and felt that he belonged to us as truly as our own parents did. He felt free to correct us in our childish pranks, even to lecture us when our young standards did not reach the necessary height. We, on our part, recognized his interest in us and grew to love and respect him as one of our own dear ones. His fatherly interest in me was most touching, even after I had grown up and become a college graduate and a fullfledged missionary. He called on me several times after he quit working for our family. He tried always to address me as Doo Siao

Fang as

Church Member

Father Fang

Tsia, or big Miss, but there would often slip from his lips my baby name, Katie, as he expressed some particular interest in my welfare. When he died I felt there was another break in our family circle."

It is a custom in China that all who handle money have a right to take off a per cent, the per cent depending upon the amount of greed and dishonesty. This is called in English a "squeeze," and is almost universal from the highest to the lowest. In officialdom it is still one of China's greatest curses. The smaller officials in China are often not paid much salaries and justify the squeeze by necessity. A servant feels that he can buy cheaper than his master can—which is generally true—and that he is entitled to at least what he saves. Unfortunately many go far beyond this.

Was Fang
a Squeezer?

Was Fang a squeezer? There is no proof that he was. One day it did seem that he was squeezing in buying grapes for the household. Grapes do not do well in the low damp Yangtze Valley but are shipped in from the higher upper regions of China. A Presbyterian missionary introduced many years ago some fine varieties of grapes and other fruits into Shan-Tung Province which have proven a blessing to both Foreigners and Chinese. The luscious Shan-Tung grapes were greatly enjoyed by the missionary and his family. The price daily grew higher and higher and it looked as if Fang was not only squeezing

but daily increasing his squeeze. The missionary wanted the grapes, but they had gotten too high for his income, so he decided to secretly buy some. He found a great many on the market next day and much lower in price per pound than Fang had charged the day before. He bought several pounds, had them carefully wrapped, took them home, hid them away and made sure that Fang did not know anything about it. He said to himself "now we are ready for him and we will catch him tonight when the account is taken." To his glad surprise the cook reported a lower price for grapes than he himself had paid. He, of course, asked the cook why the price was so much lower today than yesterday. He calmly replied, "There were very few grapes on the market yesterday but a large shipment has arrived and the price has been very much lowered." The older Fang grew the more he was loved and trusted. He received only about three dollars U. S. Gold per month as wages and fed himself. No doubt the Lord was patient with him if he took only what he considered justifiable. The wage paid him was the usual amount paid to cooks. One reason for such low wages was the fact that cooks were supposed to make a per cent on their purchases. His wages were increased during his thirty years of service to seven dollars a month as he grew in efficiency and

Wages in China

trustworthiness, he still feeding himself. Both living expenses and wages are higher now.

Fang's becoming a Christian did not make him a foreigner. He still held on to his Chinese way of thinking and to many of his old ideas. He stoutly contended that the native ice frozen in the open fields was colder because it was frozen in the open fields and not in the house like machine-made ice. He rightly contended that the native field frozen ice would freeze ice cream much more quickly than the machine-made ice. This is true because the thinner native ice melts much more rapidly. You see that missionaries eat ice cream. It would interest you readers, perhaps, to know how they secure and store the ice. The country around Shanghai is flat and level and the soil is river deposit, being mostly clay. It holds water just like a tub. They take two or three acres of land, more or less, according to the size of the ice house to be built, plow it up and harrow it level, make a bank all around about one foot high, and with a Chinese pump, sometimes run by foot and sometimes by cow or buffalo, pump in about a foot of water from a near-by canal. There are many canals everywhere into which the tide puts water from the river every day. They dig a hole several feet deep in one end of the pond field, take the earth from this and raise a piece of adjoining land several

Pump,
Ice Field and
Ice House

feet higher than the surroundings, so as to have good drainage for the ice house. They also take part of the earth and make mud walls for the ice house five or six feet high, and cover this with a high bamboo frame with rice straw on top put on very thick. The ice house has a door open next to the pond.

There is in this part of China usually one continuous circle of weather in the winter time. To begin with the east wind which blows from the ocean very soon brings rain. There may be one to several days of cold rain. Then the wind will veer around through the north to the west.

Winter Weather

This change is generally accomplished in less than a day and during this change it sometimes snows very rapidly. When the wind reaches the west the clouds are quickly blown away and there will be several days of fair cold freezing weather. It is during these days that the shallow ice pond freezes from one-sixteenth of an inch to very seldom more than a half inch thick. The ice gatherers put on their rain boots, which are made of oiled leather, wade into the ice pond and break the ice for about six inches wide from the front of the house to the other end of the pond. On either side of this they break off strips of ice several feet wide clear through the pond.

Gathering the Ice

They then push these strips of ice into the deep water in front of the ice house,

ladle it up with basket-like dippers that let the water leak out, and store the ice away in the house, on top of straw and covered with straw. Each successive cold day adds another layer and these layers loosely freeze together, giving a spongy ice that melts very rapidly and quickly freezes the ice cream. After the several freezing days there will be one balmy day with south wind, then comes the east wind and the same round over again. This does not always happen but it is the general rule.

Fang was very slow to believe in foreign doctors
Fang no or foreign medicine and methods of
Foreigner healing. Like many other Chinese he admitted that foreign surgery, called by the Chinese external medical practice, was better than the Chinese method, but that the Chinese surpassed in the internal method, with medicines and their use.

After Fang had served as cook for thirty years and being about sixty years old, the usual time for retiring, and having a son who was able to support him, he secured a good substitute cook and asked for a vacation of two months and returned to his old home. There was a suspicion that this
Fang Retires was his Chinese polite way of leaving after thirty years of faithful service. Both parted with tears. While the missionary was at home on vacation in 1922 he received a letter from Fang's oldest son, written in good English,

saying, "Your old friend has gone to heaven." Note that he did not say your old cook. He had become a friend and a brother in Christ Jesus. The wife soon followed her husband.

Fang has gone to heaven but the whole story is not yet finished. Christianity made a new creature of him and exalted him from a servant into a child of God, a much more trustworthy and efficient servant, but far more than that, a friend and a brother. But Christianity's recreating work did not stop with Fang himself. He was but the beginning. The creative, exalting work went on from him to his children and let us hope from them will go right on up rather than down through the coming generations. It is too soon yet to say very much about his children. Let them speak for themselves in the pictures. All of their first children in one way and another died while young, some of them with smallpox. This disease destroys many

Chinese children. The Chinese ancient
Smallpox way of vaccinating is to take pus from the sore of a person with smallpox and put it in the nose of the well child. Those who survive become immune. About the only precaution they take to prevent catching the disease is to put a red rag around the head of the child who has sufficiently recovered to be carried in the arms out on the streets. As we all learn from experience, perhaps

Mrs. Fang after losing a number of children, learned how to take better care of them and succeeded in rearing two boys and three girls whose pictures are here given. All of the children have studied in our mission schools and have become Christians.

Fang Kyng Ho, the oldest boy, after graduating in the boys' high school went to Shanghai Baptist College. Before graduating, however, he took up the study of foreign medicine in a mission hospital. Soon after completing his medical course he was employed by the Shanghai
Doctor Fang Municipal Council as jail doctor on a larger salary for one month than his father ever received in a year. Later he became physician to an insurance company on a still higher salary. Christianity not only gives spiritual values but greatly increases cultural and commercial values. Fang Kyng Ho married a cultured Christian girl from our Girls' High School. Like many other doctors, as a church member he is not as active as he ought to be, but he has shown a fine Christian spirit in taking loving care of his aged parents and in supporting and educating his younger brother and sisters.

The two older girls are lovely Christian young women. The second girl is still in Eliza Yates School and the principal of the school said a few

days ago, "She is a fine girl." The baby girl promises to be equal to her older sisters. The youngest boy has not yet finished his education and is at present teaching to make some money for going to school. Both Dr. Fang and his younger brother inherited from their father a spirit of manly independence, and prefer to support themselves.

Christianity did not lift the father out of his class. He began a cook and remained one until he retired from service, but Christianity helped him to be the very best cook. After all the heights into which we can rise are not lowered by the kind of service we perform. The best and most faithful servant on any line is higher up than the man who though he fills a higher place does not do his best. These children have been lifted into a higher class socially. Let us pray that Christianity will continue its exalting work in them and help them to be the best in whatever they do, and manifest still more clearly the value of Christianity's China Creations.

CHAPTER III

THE KEH FAMILY

The picture on the opposite page shows Grandfather Keh standing outside of his old original country home. Christianity has done more for him than for his old house. How would you like to live in a little home like this? You will perhaps say that it is too small. You would certainly say that you did not like the dirt floor and the dark window-

The Home less one-room house, and if it happened to be winter time you would want a fire. The song which we so much love to sing, "Home, Sweet Home," was not inspired by a home like this. Have you ever thought about whence come our homes? Why are they so much better than this little Chinese country house? They come from our heavenly Father and are the forerunners of the mansions above. After all, when one thinks of their origin, are not homes like this one surprisingly good? It is not Satan's object to make people happy either in this life or in the life to come. He does allow many to have better homes than this. To many others a straw roof, a damp dirt floor, a cold dark room with barely enough poor furniture is a generous allowance from selfish Satan and degrading heathenism. This is a good average type

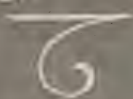
of the homes that he gives on earth and he has his dungeon below for the hereafter.

Do not mistake Grandfather Keh for Abraham, Isaac, or Jacob, for after the touch of the Father's hand, is he not just as good looking as any of them? He is now eighty-six years old, and seems to be hale and hearty. More than forty years ago, he and his neighbors heard the Gospel. The Holy Spirit gave him the New Birth and helped the new babe in Christ to grow into the new old patriarch into whose bright face you now look. Forty years ago when the author arrived in China and went to Chinkiang, he found Brother Keh walking thirteen miles from his little country home near the village

Grandfather Keh of Hsing Feng to church in Chinkiang, every Sunday morning, and back home again in the afternoon. When the young missionary was left by the old one, who had gone on furlough, he had to become pastor of the little native church, and had to preach with a limited knowledge of the Chinese language, but he was greatly inspired and helped by the regular presence and the uplifted, shining, eager face of this newborn growing child of God. How many of us, whether young or old Christians, would *gladly* walk twenty-six miles on Sunday to hear the Gospel? He could not be called a "rice Christian," coming for the loaves and fishes, because he did not then nor has he since ever received employment or



Doctor Fang and Son



Dr. Fang's Younger Brothers & Sisters



GRANDFATHER KEH AND HIS COUNTRY HOME

Four Generations



Grandchildren



Ming Jang Basketball Team



Eliza Yalun Basketball Team

money from the Mission. Like Abraham he raised his head, looked afar, and saw the real benefits that Christianity would bring to him and to his family. The effect of Christianity on him and his family is strikingly seen by comparing him with his neighbors who heard the Gospel at the same time but did not accept it. They are still where they were, down in their ignorance, poverty and oftentimes misery, left behind by him in his upward journey.

Having become acquainted with Grandfather Keh, now look at him as he stands with his daughter, granddaughter, and great-grandson and other grandchildren below. Who blames the dear old man for looking joyously proud as he stands here

with his children? The daughter,

The Daughter

Kyuh Yung, standing on the right, now Mrs. Ding, has been married twice, a privilege not allowed to women by heathenism. She was first married to Preacher Tsang, who died early, and then later to Mr. Ding, a Christian business man.

Grandfather Keh as a Christian was brought into contact with Miss Julia Mackenzie, who established and successfully conducted for a number of years the Yangchow Girls' School which now bears her name. Perhaps one bright Sunday morning little Kyuh Yung came with her father to church, and won the loving and sympathetic

heart of Miss Mackenzie by her longing look for something better and higher up. She soon became a church member, studied hard and made good progress, learned, among many other things, to speak English and play the organ and after graduation became teacher in the girls' school. Here we find her on a platform high above her country sisters, a new creature in Christ Jesus, beautified by Christianity's recreating power. Her second marriage to Mr. Ding brought her from Yangchow to Shanghai. Notwithstanding the fact that Mrs. Ding had naturally a high temper which was increased by her fondness for red pepper, she has grown into a lovable Christian grandmother. Her face may not now be as symmetrically beautiful as the face of the young woman standing by her side, but not much imagination will be required to see the touch of the Father's beautifying hand.

No doubt you are already impatiently waiting to be introduced to the central figure, the beautiful young woman. She compares favorably in grace, culture and beauty with our own girls. She is now Mrs. Robert Yui. "Do you mean to tell me that she is a married woman? She looks like a sixteen or certainly not more than an eighteen-year-old girl looking after her baby brother." As a little girl she was Ruth Tsang, the only child of Mrs. Ding by the first

Education

Ruth Tsang

marriage. Miss Mackenzie claimed her mother as "daughter" and little Ruth as "granddaughter." She was certainly far more fortunate than other Chinese children in having such a "grandmother." To begin with before she arrived her loving "grandmother" prepared her layette by way of preparation for a warm welcome. This outfit of baby clothing was very different from that of other Chinese children in that it had many Christian touches, giving the added comfort and beauty which the children of non-Christian Chinese do not have.

Both the baby's mother and herself were also fortunate in her being born in a Christian mission hospital attended by a Christian doctor and Christian nurses. Turn back to the beginning and take another look at the little country home, and compare it with a modern hospital, and you can easily

realize how blessed and fortunate little

Ruth was in being born in the Christian mission hospital, instead of in the country home, where she would have been born along with the other country children, if her grandfather had not become a Christian. In this one can vividly see one of the uplifting benefits of Christianity. Just to think of being born in a low, damp, dark room under the very worst of sanitary conditions, either without a doctor, or with an ignorant quack. It is not strange that mortality among Chinese infants

is very great. But for their toughness it would be much greater. An old missionary has said, "It is not the survival of the fittest in China but of the toughest." This is not said in ridicule but to show that the Chinese people are an enduring race, that neither time nor destructive conditions have been able to destroy.

The food of the poorer classes of Chinese children from our standpoint is very monotonous. Of course

Children's Food	there are many wealthy people who have better food. Rice is a good and nourishing food, but the thought of having rice for breakfast, rice for dinner, rice for supper, with a few coarse vegetables, and meat only occasionally, would not be very tempting to our appetites. While rice is the principal food other cereals are used in many parts of China. Just as soon as Ruth got out of her mother's arms she found her way to her "Grandmother Mackenzie's" foreign dining-room, where she says that she was given all the buns with butter and sugar that she wanted. This may in part account for her being such a sweet girl. She certainly is rightly named. Dear old Grandfather Keh, you have a right to be proud of her and to show it on your happy countenance.
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When the mother's marriage to Mr. Ding brought her to Shanghai, little eight-year-old Ruth came with her. It was a sad and tearful parting when

Miss Mackenzie had to bid farewell to her "children." According to Chinese custom the little daughter's name as Ruth Tsang was changed to Ruth Ding. The few Chinese women who are brave enough to defy Chinese custom and marry again try to shield themselves from criticism, and

Ruth Ding to hide their second marriage from those who do not and need not know that they had married again, by changing the name of their children to that of the next husband. Do you blame Mrs. Ding for doing this? You might do the same under similar circumstances. Upon arrival in Shanghai, little Ruth was put by her mother into Eliza Yates School. She took the regular literary course in the school, and also studied music. She was a diligent student and graduated at the age of nineteen in the regular course, but not in music. After graduation she was employed to teach in the Ming Jang Boys' School.

Now comes, to many perhaps, the most interesting part of Ruth's history, courtship and marriage. Here, too, is found another very precious Christian privilege which non-Christian homes in China do not allow young people to enjoy. Mr. Robert Yui, later her husband, was employed as teacher in both the Ming Jang Boys' School and the Eliza Yates Girls' School. Because of old Chinese custom it is not yet wise for even Christian young people to mingle together as freely as in so-called Christian

**Courtship and
Marriage**

lands. Mr. Yui fell in love with Ruth and it must have been love at sight, and that out of the corner of his eye, because even Christian custom still does not allow much else. The old forms allow no courtship at all by the young people. It has to be done for them by their parents through go-betweens. Often before marriage the couple have never seen each other. Christianity allowed Mr. Yui several advanced steps. He did not get the parents nor the go-betweens to conduct his courtship, but took the matter in his own hands and wrote love letters to Ruth. Ruth took his very first letter to her parents and did not answer any of his letters until her parents gave their consent for her to do so. They also consented that she could decide the question of marrying him herself. You see that both Mr. and Mrs. Ding were Christians. Mr. Yui was also a Christian and believed evidently in the final perseverance of the Saints. He did not wait to get answers but kept the road hot with love letters until he won out. It was then, and is now after three years still more so, a Christian love match.

After marriage, Ruth continued her study of music and graduated in about six months. The picture shows her at her graduating recital. Her teacher at the time of her graduation is the daughter of the author. Think of the beautiful and accomplished Ruth giving

Music

her graduating recital. Then think of her out in the country in the little country home, unable to read and write, with no knowledge of God, the slave of a husband and of a mother-in-law. Whose recreating hand has lifted her from that depth up to this mountain top? She is a striking and beautiful illustration of *Christianity's China Creations*.

The description of the four generations picture would be far from complete if little Robert Jr. sitting in front and below, should be left out. His presence is not only seen below sitting in the chair, but shines out in the three faces above. He is the pride of his great-grandfather, the joy of his grandmother, and the smile of his mother Ruth. Christianity creates in the hearts of parents and grandparents a new and more exalted valuation of childhood, especially of the little girl. It stops child murder, equalizes girls and boys and puts a higher valuation on both. Robert Jr. was born May 24, 1924. He has two other names, Bobbie for short, and his Chinese name, Dzong Ling, which being translated means Exalted Soul. His possibilities for exaltation are many and great. With recreated exalted souls for father and mother, and with opportunity from childhood to learn of the exalting Father God, there is no height to which it is impossible for him to rise. Oh, the glorious possibilities for childhood and youth in China where Father and Son and Holy

Bobbie

Spirit are also at work through Christian missions creating new creatures in Christ Jesus! One of the most encouraging things which increases and brightens hopes for the evangelization of China are the little boys and girls in thousands of Christian homes, and the tens of thousands in Christian mission schools. Dark clouds are now hovering over China but the brightness shining out

China's Hope from these tens of thousands of children, young men and women, pierces the darkness and gives light by which to walk in hope. Bobbie is a double-grandchild, the grandchild of his grandmother and the "grandchild" of Eliza Yates School, where his father and mother are faithful and beloved teachers. Some might feel that there is danger of his being spoiled with so many people to pet him, but love and petting by no means always spoil children. On the contrary, the sweetest people in the world are those who have grown up surrounded by Christian love. Do not be afraid of wisely loving the little ones around you. Bobbie's grandfathers were both preachers, one a Baptist preacher and the other an Episcopal preacher. Pray that God may make of him a Paul in China. He now stands on the high mountain top of Christian and cultured parents from which with God's help it is both possible and probable for him to be exalted to the highest heights, and be-

come, what China now needs and must have, a super man.

**The Christmas
Gift**

Mr. and Mrs. Yui were blessed with a Christmas present in the arrival of another little son on December 25, 1925. They have named him Luther for his mother Ruth, whose Chinese name is Lu Tuh, two Chinese words. Lu means a road or way and Tuh means to obtain or secure, a way secured. God grant that he may secure Jesus as his way. He is named in Chinese for his mother and in English for the great reformer. Non-Christian parents often give their children insignificant names such as dog, cow, and other animals to make the evil spirits think that they put no special value on them and would not care very much if the evil one caused their death. Chinese greatly fear evil spirits, Christianity saves them not only from sin but from this fear of evil spirits.

Mr. Robert Yui is also a very striking illustration of Christianity's China Creations. Being and doing are very happily blended in him. He is not only a very fine man, a man of sterling character, but is also very capable as a teacher. His mother and grandmother were both Christians, so that on his mother's side he is a third generation Christian. As a rule, children owe more to their mothers than to their fathers. His father was a pastor for forty years at Hang-

chow in the mission of the Church of England and for a time up to his death pastor of Chinese students in Tokyo and Yokohama, Japan. His father was loved and trusted both by foreigners and Chinese and stood high as a pastor.

Mr. Yui says, "God has greatly blessed our family." He gives two ways by which this has been done. "First, God lifted my father out from a typical non-Christian family." Note that he considers his father as having been lifted. Christianity is doing a lifting work. "Second, all the children were educated in Christian colleges and universities." Christianity not only lifts up but draws out, that is, Christianity is giving to China real education.

Mr. Yui attended the mission schools of the Church of England both in Hangchow and Ningpo. He is a graduate of the Soochow University of the Southern Methodist Mission. He is already a better teacher than the average but is ambitious to be the very best. He is now, at the age of twenty-seven, after having taught for five years, giving up his work and salary for a year to do post-graduate work. One man like Mr. Yui is a great Christian contribution to China. Fortunately there are many in all the denominations working in China.

There is no greater, more fertile and more beautiful country in the world than China. She has her broad fertile valleys, her high mountains decorated

with fragrant flowers, beautiful ferns and waving bamboo. She has many canals, watering her like the Garden of Eden, and thousands of miles of sea coast. The Chinese people ought to be one of the

**The Old and
the New China** most prosperous, happiest and strongest nations on earth. What is the trouble? Satan and his degrading heathenism have cut down the trees, fouled the water ways, and robbed China of the enjoyment of God-given privileges, put unsightly grave mounds all over the fields, poisoned the air and spread infectious and contagious diseases everywhere, pulled man down from his high estate and robbed the Chinese of the privilege of being the happy children of God. We have here a good illustration in Grandfather Keh and Granddaughter Ruth of what God would do for China if her people would let him. The grandfather's original surroundings represent old China without God. The granddaughter, a beautiful and cultured woman, represents the new China-to-be after the people have accepted Jesus as their Savior and in him have become a new creation.

CHAPTER IV

THE WONG PING SAN FAMILY

When our missionaries first came to Shanghai in 1847 they found very few Christians, if any. There were no churches, no pastors, no preachers and no Christian literature. It was indeed the mustard-seed beginning. With the power of earth and hell against them, they, of course, made seemingly slow progress, but they soon found that the Gospel was, as it always has been and always will be, the power of God unto salvation to all who accept it. Not many in the beginning accepted the Gospel but some did. Among those who became Christians

Wong Ping San was a young man whose name was Wong Ping San. Mr. Wong spent most of his life working with Dr. Yates, but he was led to Christ by Dr. and Mrs. Crawford, who afterwards moved from Shanghai to North China, and worked for many years in our mission there. We are fortunate in finding a tract on Wong Ping San written by Mrs. Crawford and we use it as the last and larger half of this chapter. He was a Taoist priest, a Chinese scholar and a musician, all of which were a preparation for service in the Kingdom of God. Taoism is one of the three principal religions of China, the other two being Confucianism and Buddhism. Taoism and Con-

fucianism are native religions. Buddhism was brought into China from India. Confucianism strictly speaking is not a religion but a system of moral teaching.

Taoism has its origin in the philosophy of Lao Tsz, the old philosopher, who was an old man when Confucius was a young man in five hundred B. C. The old philosopher, Lao Tsz, had no thought nor intention of starting a religion. His philosophy about the middle of the second century

Lao Tsz

A. D. ceased to be a philosophy, and by many changes and additions, became a religion. A temple was built to Lao Tsz and he was canonized as a god. The growth and influence of Buddhism greatly influenced Taoism. It increased its temples and its gods. Taoism far more than Confucianism and Buddhism has collected and made use of the Chinese superstitions and beliefs in demons, both good and bad. It is in fact the Chinese storehouse of ancient animism.

First Taoist

Pope

In A. D. thirty-four Chang Tao Ling was made the first Pope of Taoism, after he had been already dead more than one hundred years. He claimed to have discovered the elixir of immortality. It is claimed for him that he lived to be one hundred and twenty-three years old and then ascended to heaven. The heads or Popes of the Taoist religion to the present time have been descendants of this Chang Tao Ling. In A. D. 1016

the pope was granted a large domain in the province of Kiang Si which is still the home of the popes.

Taoist priests, unlike Buddhist priests, marry and have families. They make their living largely by professing to drive out evil spirits. The Chinese are great believers in demon possession, and attribute their misfortunes, and especially their diseases, to evil spirits. The Taoist priests fatten upon this superstition. The three religions, Taoism, Confucianism and Buddhism are not always kept separate and distinct by the Chinese. The same man may be a scholar, that is a Confucianist, and also worship the idols of Taoism and Buddhism. Strictly speaking, there is no such thing as church membership. The people generally worship the idol that has the run and is popular, and do not claim to belong to any sect. The scholars claim to be Confucianists, and the Taoist and Buddhist priests are the nearest approach to membership in those religions. The Confucian Temples have no idols but have tablets of Confucius and of other noted deceased scholars. Not all education, however, is confined to Confucianism. Both Taoist and Buddhist priests need sufficient education to enable them to study and understand their religious books. They also need some scholarship for the efficient practice of their priesthood. The more learned they are, the more

The Three
Religions

influence they are able to exert over the people and the more money they can make. Some of the priests while not claiming to be Confucian scholars may become more scholarly than some of the followers of Confucius. For further information about these religions, see Williams, "China Yesterday and Today."

Wong Ping San was a scholar in that he was a bright young man who had studied the Chinese language until he could read and write efficiently the classic language. In his maturer years he was Dr. Yates' teacher, translator, co-preacher and co-pastor. He was the first Chinese pastor of the First Baptist Church of Shanghai, in connection with Dr. Yates, the missionary pastor. The church building, which has been torn down and replaced by a much larger one, had two stone tablets in the wall back of the pulpit platform, the one on the right side for Dr. M. T. Yates and the one on the left for Rev. Wong Ping San. In China the left is the side of special honor and was rightly given in a Chinese church to the Chinese pastor. The tablets were moved to the new building. More and more missionaries are realizing that they are and should be assistants to the Chinese leaders, who should be urged to consider themselves as the principals, whose duty it is to give the Gospel to their own people. Pastor Wong Ping San was a born leader

of men. The Chinese Christians, and especially his own church members, had very great confidence in him. He was not only their pastor but their spiritual father. Rev. D. W. Herring who had the privilege of following Dr. Yates and working with Pastor Wong said that he was a very interesting expository preacher who made much use of the Bible itself.

Being a Chinese musician was also a great assistance to Wong Ping San as preacher and pastor. It was easy for him to learn to sing Gospel hymns and to teach and lead the church members to sing.

**Preacher,
Pastor,
Poet**

He was not only a musician, but a poet, and the hymn which is quoted at the end of Mrs. Crawford's tract shows us his quality as a poet. Chinese music is very different from ours. The musical scale is different. Many results have already been accomplished in China by mission work. Of course the one outstanding purpose for which missionaries came was and is and always should be, the salvation of souls, but there are many valuable by-products, among which the introduction of Christian music is an outstanding and important one. It is a happy expression of harmony, and harmony with God and harmony with man is the heart of the Gospel. Is it not a happy thought that the unsaved cannot only be led into the kingdom of God by preaching, but also by Christian music? Mission boards have



RUTH'S GRADUATING RECITAL



BOBBIE



THE YUI FAMILY



REV. WONG PING SAN

not yet fully realized the value of musical missionaries. When you, dear reader, undertake to tell others some of the results of mission work in China do not fail to put the introduction of Christian music, the singing of both old and new Gospel songs that have stirred the hearts of Christian people all over the world, as one of the valuable and far reaching results. There are many difficulties and discouragements but the singing and playing of our old familiar hymns, played and sung by our own Chinese Christians, is a soul-lifting inspiration that helps us to "Carry our burdens with a smile." Great progress has been made in the last twenty years in our churches and especially in our schools in both vocal and instrumental music. Many of our schools have choirs and orchestras. The difference in idiom makes it difficult for foreigners to speak the Chinese language well. This makes it easy for us to sympathize with the Chinese when they have difficulty in passing from the idiom of Chinese music to that of foreign. Some with only superficial knowledge of the Chinese could easily think that the Chinese are not musical, but the Chinese have already proven that they are not lacking in musical talent. Perhaps it is well that the Chinese music does differ from that of our Christian lands. Their songs and tunes for thousands of years have been closely associated with idolatrous and sinful

pleasures, especially the latter. Music in connection with idol worship takes more the form of chants. The most popular Chinese tunes to speak mildly, have been so associated with theatrical

Chinese Music plays that they have been rendered unfit for the expression of Gospel music.

Some few tunes have been readapted so as to fit our musical instruments and have been supplied with suitable words and thought, and incorporated into our hymn books. These are naturally popular with many of the Chinese. In almost any Chinese audience the Chinese tune will invariably get more encores than the foreign tune. Is this a lesson to teach missionaries to make a larger use of Chinese music? Some think that it is and the author agrees with them. The Gospel takes away nothing that is good but makes good better and better best. Pastor Wong not only made his contribution in example, in practice and in preaching, but also in music. He wrote and sang hymns, and passed his musical talents on down to his children and to his children's children. Let the distinguishing thought of this chapter be Christianity's musical Creations.

Now let Mrs. Crawford, who knew Pastor Wong personally and worked with him, tell the story of him in a more accurate and attractive way.

"Wong Ping San was introduced to us early in 1853 by a literary friend as a suitable teacher for our girls' day school, opened in a room of our

dwelling at Yah Toh Loong, in the southern part of the native city of Shanghai. We had then been on the field less than a year and were of course not well acquainted with the language and the ways of the people. Wong seemed readily to take in the situation and promised to do his best with the school. It had been opened in our haste and ignorance a few months previously under the care of a time-serving opium smoker whose vices had compelled his dismissal. Wong soon proved himself to be a man of character. He performed well and faithfully the duties assigned him and made the school quite a success in its way. He soon became anxious to learn about the new religion we were trying to propagate in the school and among the people. Singing also interested him and he frequently brought his flute and learned to play some of our hymn tunes. He had not only an inquisitive but a religious turn of mind. As he himself afterwards said, 'When only seventeen years old I was a diligent enquirer after truth.' He had, ere we knew him, dived into the Confucian philosophy and into the systems of the Buddhists and Taoists, learning their chants and ceremonies. But in all these he found nothing to satisfy the longings of his soul. He now began to examine the Christian religion. His struggles were long and bitter. The religion of the foreigners as well as everything connected with them, was

Wong as
Teacher

suspected and hated by his countrymen, and he found it difficult to acknowledge that the 'Outsiders' could possess anything superior to what might be found in the 'Central Kingdom.' But that these foreign teachers were in earnest about this religion was evident from their willingness to exile themselves and to suffer for its sake. If true it must be very desirable. How much better to be a man and enjoy everlasting life than to be annihilated, or to be transmigrated into some animal?

"While these and kindred thoughts in all their freshness were agitating his mind, he one day brought to us a sketch he had drawn representing a soul sitting in the clouds looking down upon its deserted skeleton as it lay stretched upon the ground. A verse of poetry described the emotions of the soul as it contemplated its former habitation.

"He was requested in his leisure hours to transcribe into a newly-invented system of phonetic writing, a translation of the Gospel of Matthew. As he wrote sentence after sentence of this holy book his heart was touched. He felt that it *must* be true; it had life and power in it. Eternal life, then, was attainable—but only through following Christ. While pondering the subject, especially the necessity of giving up ancestral worship, he said to Mr. Crawford, 'My heart and the heart of Jesus are very near together.' Mr. C. replied, 'Your remark shows that your self-complacency

arises from a misapprehension of what constitutes sin.' Wong answered, 'I have broken only a few of the commandments, and think I can henceforth keep them all.' 'Whosoever shall keep the whole law and yet offend in one point is guilty of all,' said Mr. C., referring him to the text in James 2:10. 'Obedience is what God demands, and to disobey one command is to trample his law under foot.'

"This proposition at first seemed startling to Wong, but the more he reflected upon it the more plainly he saw that it was true, and from that time his sins began to heap up like mountains. Some weeks after this he said: 'I am a great sinner;' and was told:

" 'Now your heart is nearer to Jesus than when you supposed it so near.'

"He saw his need of aid from without—from a source above man, and the great work performed by the Son of God appeared in a new light. He began to cry mightily for help. Jesus no longer seemed near to him—his sins came between and shut him from view. But he was told, and he saw it recorded in the words of Jesus, that they who seek shall find, and he determined to leave no means untried to relieve the torturing anxiety in which he found himself. There was no one to guide him but this foreigner, no one among his acquaintances who could sympathize with him; no one who could assure him from

experience that Chinese too might partake of the blessings of regeneration, and become possessors of that peace and joy of which he was told. True, foreigners were men, but might there not be some essential difference that would render this salvation inapplicable to his people? No; the Bible and its Saviour were for all men; he could not doubt that there was but the one road to heaven for all.

"To such a man it would seem incredible that those whose fathers trod this way before them—who have known the plan of redemption from infancy and who have no persecution or social ostracism to fear, could neglect this great salvation. It was a new way to Wong Ping San; yet, notwithstanding these drawbacks he made up his mind to cast away all the time-honored gods, superstitions and sinful customs of his people. His soul was precious; eternal life was a prize worth every sacrifice. Day by day he offered up his petitions to the true God, yet still groped in darkness. 'What lack I yet?' he often asked. 'Why will not God save me?'

His religious guide had been told over and over by other missionaries that we must not expect at this stage of the work to see marked conversions among Chinese as we do among Americans. But we could not accept this doctrine. The Holy Spirit that had given life in the days of the Apostles, and through

The Gospel
the Same
Everywhere

all succeeding ages, is the same now and equally able to bring the Chinese sinner into the marvelous light and liberty of the Gospel. Wong was taught with this full expectation. Peace through faith in Jesus was constantly presented to him. One day he began to repeat the Lord's Prayer. He thought that perhaps he had never offered the whole of it from the depths of his heart. Between each petition he paused to examine himself whether it was said in all sincerity. When he came to the sentence, 'Forgive us our trespasses as we forgive those who trespass against us,' he stopped: 'As

The Sinner
Saved

we forgive those offending us! Ah! I have not forgiven some of my old enemies. I will do it—*I do forgive them all.*' 'At this moment,' he said afterwards, 'I felt my sins like a great house come crumbling, crashing to the ground, my enmity was dissipated, and the love of God filled my soul.' He was forgiven, and had become a new creature in Christ Jesus.

"At this time the city of Shanghai was in possession of the 'red turbaned' rebels, and Wong had been, with a large part of the population, shut up within its walls for about a year. An imperial army was besieging it, and there was no passing in and out except through the East Gate which opened into the French Concession. Through this gate we entered twice each week and spent the day in teaching the Gospel and exhorting those who came to us

at our deserted house. The people were not allowed to pass in and out, but this privilege was gladly accorded the foreigners, and they flocked to us for news and comfort. On the eve of the seige we had removed to temporary lodgings without the walls, two miles distant, and so we were not at hand when Wong felt the bliss of eternal life welling up in his soul. To one of his friends, a 'native assistant' preacher in another mission, he hastened and related his new found hopes and joys. He was surprised at the blank looks of the preacher as he said:

"'I know nothing about this sort of thing.'

"On our next visit he poured out his feelings to us, and 'there was great joy' in that circle of three.

"After the capture of the city by the Imperialists, Wong came before the little band of missionaries then composing the Shanghai Baptist Church to relate God's dealings with his soul and to request baptism. When asked, among other things, if it was his wish to unite with the church and to conform to all Christ's requirements, he replied:

"'If the church is what you say it is, and what

Wong Joins
the Church

I read of it in the Holy Book, I wish to do so. There are many vile things said about the foreigners and their religious ways. I do not believe these stories, but if you have any secret rites or practices I do not pledge myself to them. If Christianity is what I see and believe it to be I wish to unite with you and follow the Lord.'

“He was assured that we had no hidden rites and that the New Testament which he had read was our only guide.

“When he was baptised in the ‘Suchow Creek,’ a river in size, he was so overpowered by his emotions that his strength gave away and he had to be assisted in coming up from the water. Speaking of his baptism, he afterwards said:

Baptism “‘It really seemed like a burial. As I
a Burial was put under the water all became
dark and everything fled from me—I was, for the
time, virtually dead.’

“Soon after this another man was employed to take charge of the school, and Wong became our personal teacher. Respected by all who knew him, he engaged with earnestness, publicly and privately, in urging his newly found light and joy upon his fellow-countrymen. Many asked him what pay he received for following the foreigners’ religion. Notwithstanding his assertion that he only received wages for his services as a teacher

Voluntary of the Chinese language, and that his
Preaching preaching was voluntary, many would
not believe him, and he often expressed an earnest wish that he had some other means of support, on account of its influence upon his people. His conversion, and his zealous labors were the beginning of a religious interest in the Baptist work at Shanghai which lasted several years and resulted

in the baptism of seventeen or eighteen persons. Each one of these emerged slowly out of the darkness into the light, for there was no general Christian knowledge in the community, no church life for them to see; and each individual required an

amount of teaching that would seem
Deacon incredible to those who do not understand heathen conditions. Wong, on account of his character, as well as the fact of his being the first convert, soon became the leader of the rest, and was, a few years after his conversion, ordained first deacon of the Shanghai Baptist Church.

"On preaching days (sometimes daily) in the chapels, and on excursions to interior cities and towns he always accompanied Mr. Crawford and was ever ready to present the Gospel to the people. This close and constant association afforded opportunities which were well improved on both sides to receive and impart instruction. After our removal from Shanghai in 1863, eight years after his conversion, Wong became associated with Dr. Yates in translating the New Testament into the Shanghai dialect, and in other religious work. He had already aided Mr. C. in translating Matthew, and the close thought required throughout the whole New Testament gave him a much more accurate scriptural knowledge than he would probably have otherwise obtained. In 1866
Translator and he was ordained to the ministry and
Co-Pastor

became co-pastor of the church. In later years much of the responsibility and most of the pastoral duties fell upon him. He was not only an acknowledged leader among the Baptist brotherhood at Shanghai, but held a high place in the estimation of missionaries and Christians of other denominations. During many years previous to his death he was often consulted by them on important religious matters; and his own flock were accustomed to advise with him in regard to secular questions also.

“Early in 1890, after a few days of illness, he
Translated fell asleep in Jesus, deeply regretted by
all. His wife, who was baptized a few
years after him, remained a consistent Christian
up to her death by cholera in 1885. They were the
parents of a large family of sons and one daughter.
The youngest son, ‘Sing San’ (Zion), is now deacon
of the church and one of its most intelligent and
active members. The church last winter elected
a new pastor.

“Though taking a respectable rank as a literary man Wong’s learning was not after the most approved model of his countrymen; he had a broader culture and more originality of thought than most of them. His sympathies also took in the whole human family and he brought all ranks into his service as teachers. When the British captured Shanghai in 1842 and most of the people fled in

consternation to the country, he remained quietly at home to see what would be the outcome. His house was just within one of the city gates, and a Beloochee, set to guard the gate, was quartered upon him. He made friends with this soldier, and by various signs communicated with his strange guest, profiting by studying his character and learning what he could of the 'Outsiders.' He also had more respect for women than the Chinese usually manifest. He once, after aiding in translating a story for children, was asked for criticisms upon it. He replied:

"Let me take it home and read it to my wife. If there are any defects her fine perceptions will detect them."

"As a preacher he spoke to the consciences of men, earnestly, faithfully, warning them to flee from the wrath to come, urging them to trust in Christ for salvation and to seek the regenerating power of the Holy Spirit. He often related the story of his own conversion. He remained to the last, modest and unpretending in manner, never presuming upon the influence he had gained over others. Socially he was a genial companion, interesting and instructive in conversation, possessed of a ready wit and a philosophical turn of mind, which often led him to utter expressions which fixed themselves in the mind of his hearers.

"Wong Ping San was a poet as well as a musi-

cian. At the time of his conversion there were no hymns in the Shanghai dialect, though there were some in the Wenli, or classical style, not understood by the masses. Mr. C. had, before Mr. Wong's conversion, written one hymn in the
First Baptist dialect, and now the two together com-
Hymn Book posed and translated a sufficient num-
ber to make the first Baptist hymn book in Shanghai. This has since undergone many revisions and additions, and is still used in our Central and North China Missions. In the fire of his first love Mr. Wong wrote the following verses, pronounced, some years after, by the great evangelist, Rev. William Burns, the best hymn he had seen in the Chinese language.

HYMN

By WONG PING SAN

Written 1855. Translated into English by
T. P. Crawford, 1892

Tune—Avon

Before my lips break forth in praise,
My tears should downward flow,
From thinking o'er my countless faults—
A life of sin and woe.

A fearful hell of endless night!
One seemed to drag me there—
A thousand thoughts distress'd my mind,
And plung'd me in despair.

But God has opened wide the door,
Has sent His only Son,
Who shed for me His precious blood,
And sav'd the hopeless one.

With weeping thanks for saving grace,—
My help the Holy Ghost—
I cast myself and all I have
On Thee, My Saviour, Christ.

M. F. CRAWFORD."

Tung Chow, China, 1892.

CHAPTER V

THE WONG SING SAN FAMILY

Pastor and Mrs. Wong had ten children, all but three sons and one daughter died when quite young. Christianity recreated the Taoist priest and made of him a Christian, a child of God, a preacher and a pastor. Let us follow this new creation process, not down but up through one of his sons and two of his grandsons. The picture of the old pastor may show to the close observer some little touches of the Taoist priest, but all these touches are gone in the face of his son, Wong Sing San, whom you see with his family in the accompanying picture. "Sing San" means "Zion." He was the third of the living sons who grew to manhood. He was born in the little church parsonage by the side of the church. The church building was both his home and his playground. In his youth he became a Christian, joined the church, and literally grew up in it. The building was his and the church was his; he loved them both with the affection of possession. He loved Father Yates and all the other missionaries. He spent most of his business life in the employ of the British and Foreign Bible Society, helping to distribute the Bible which his father efficiently and lovingly preached. In

Organist
Superintendent
Deacon

his church life he was organist, Sunday school superintendent and deacon. He inherited his father's musical talent, increased and refined by the touch of the harmonizing Saviour. He played several musical instruments but his great delight was in playing the large and beautiful Estey organ, for which he himself, after sacrificial giving and earnest pleading with others, secured the money to purchase. Stop reading and look at him again as he stands by his pet organ and let him and his organ tell you more, and tell it in a better way than words can express. He also took great interest in helping others to sing, and in trying to improve the singing of the congregation. Jesus had put a fountain of music in his soul and he joyfully let it overflow.

He organized the first Sunday School in our Central China Mission. So naturally the Sunday School also was another one of his pets. He was the "John the Baptist" of our Sunday School work. His little Sunday School was the mustard-seed beginning of our Central China Mission's Sunday School work. This one little school has grown into seventy separate Sunday Schools in less than forty years with more than five thousand pupils. In Shanghai alone there are four Sunday Schools with more than fourteen hundred pupils. Is not this a good place to repeat

The First

Sunday School



Buddhist Priest



Taoist Priest



MRS. WONG PING SAN

Wong Sing San and Family



HIS ORGAN



WONG KIA TSOONG AND FAMILY

the title of this book *Christianity's China Creations?*

The author had been called by the church to be pastor. He accepted on two conditions: First, that the church pay him the same salary that had been paid to the Chinese pastor, and second, that they would call a Chinese pastor as soon as a suitable one could be found. The missionary having an allowance from the Foreign Mission Board demanded this extra small pastor's salary, at the time about eight dollars gold a month, to prevent the church from going backward in its ability to support its own pastor. Of course this eight dollars was used in the work. Missionaries generally act as pastor for a time of the churches which they organize, but the general and good rule is for missionaries to be evangelists and not pastors. The time has now come for them, if they act as pastors, to be only assistant pastors.

Brother Wong was very loyal to his missionary pastor and very proud of him. He wanted the other churches and other pastors in Shanghai to know that his pastor was no ordinary man in his estimation, so he enquired of him as to what degrees he had taken or been given in the homeland. He wanted to kill two birds with one stone, to make his pastor a Christmas present and to let others know about

The Foreign
Pastor's
Salary

The Pastor's
Christmas
Present

him. The pastor was therefore surprised to find on Christmas morning a gilded board screwed on to his garden gate with his name and all literary degrees attached. Brother Wong was very much disappointed when his pastor explained to him that it would not be good taste nor proper to display his literary degrees on his gate. When the pastor insisted, he reluctantly and sadly took it away and brought another with simply the name. Eastern people generally believe in and practice display, and see no harm in making use of their titles.

The author was waked early one morning to be told the sad news that Brother Wong Sing San and his children had cholera. He hurried over to see him and to pray with him. In a few days it was a sad task to have to bury the father, the second son and the little daughter. It was a stunning blow that still brings the tears, to the wife, the two remaining sons, to the church, to the Bible Society and to the missionaries. He accepted the blow from a loving Father's hand but did not understand it. Brother Wong Sing San, while still a young man, was made a deacon of the church and served until his death. The pastor of Brother Wong's church felt very keenly the loss of the Sunday School Superintendent, of a good deacon, of the leader of the church music, and of a loving brother. Wong Sing San was fond of all his children, but his little daughter was his special pet,

and he considered his second boy, who died with him, the brightest of his three boys.

Funeral

Is it strange that the Loving Father let him take the two brightest and best of the children with him? Not at all strange for heaven deserves our best. Heathenism generally puts a very low value upon the little girls, but Christianity is creating new fathers and mothers to whom the little girls are often the sweetest and most precious. Satan degrades womanhood. Jesus elevates womanhood. Christianity's China Creations are more clearly seen in women than in men and it is a greater blessing to them. A very impressive funeral service was held in his church and we quote below two talks made at this time. The first was given in English by Dr. Bondfield, the secretary of the British and Foreign Bible Society, and the second by the author, made in Chinese and translated into English by Mr. Wong's son, Wong Kia Tsung.

By DR. BONDFIELD

"Though I did not know the late Mr. Wong Sing San intimately in his private life, or as a member and worker in his Christian Church, I knew him intimately in his business life, and it is of that I wish to speak today. In business we are accustomed to reveal those characteristics by which we are most likely to be judged by our fellow-men. Our virtues

in home relations and our activities in Christian work may be known only to the few, but the characteristics we exhibit in our every day work are known to a much larger circle.

“The first characteristic which distinguished the late Mr. Wong, as I remember him, was his obliging manner. I often had to ask him to do a great many things, and sometimes these requests were exacting and must have given him a good deal of trouble, but I never remember his objecting or being unwilling to do what he was asked to do. Then, in the depot he had to attend to people who called to purchase Scriptures and many visitors told me that it was always a pleasure to have Mr. Wong to attend to them, for no trouble was too much to show them just what Bibles and Testaments were required or were in stock. Very much of our comfort and happiness in business relations depends upon our carrying into our work this obliging spirit.

“The second characteristic that may be mentioned was Mr. Wong’s interest in his work. He was quite young when he entered the service of the Bible Society and he remained with us until his death. He loved his work and I never remember his expressing a desire to enter into any other business or to leave the Society. This feature of his character told in two ways. It gave him pleasure in his daily task and

His Obliging
Manner

He Loved
His Work

it naturally led to his promotion, in the short space of five years his salary was more than doubled. Many foreigners who are associated with Chinese in business complain of the indifference of Chinese assistants and clerks, and often say that they serve merely for money and do not care whether the work prospers or not. Mr. Wong was never like that. He felt that the work of the Bible Society was his own work.

“A third characteristic was his missionary spirit. He never tired of telling about the work of the church, and if he asked to be absent it was usually that he might assist in some church work, whilst the work of the Bible Society was always to him a part of the great work of bringing his fellow-countrymen to a knowledge of Jesus Christ. In leading our daily worship, Mr. Wong rarely forgot to pray for the members of the staff and the colporteurs working in the interior. It is no exaggeration to say, that what he did was done for the glory of God and with a desire that the Kingdom of Christ might be promoted thereby. Mr. Wong was an example to us all in his earnest desire for spread of the Gospel in China.

“Finally I will mention Mr. Wong’s patriotism. I believe, that early in his childhood he came under the influence of foreigners and that throughout his youth this influence continued. He spoke and

His Missionary Spirit

wrote the English language very well, indeed, and in many things his thoughts had been deeply influenced by foreign civilization and foreign ways; but I found him to be a very thorough Chinese. In many things he was more conservative than

He Was a Patriot other members of our staff. In this way, he was true to his own people and his own country, and in this he was quite right; for all those who labour for the enlightenment of China and for bringing the Chinese to Christ, do not want the Chinese to lose their nationality or to be other than Christian Chinese. Mr. Wong loved his country and his people, and while conscious of many failings in the Chinese character, and of many defects in Chinese civilization and social life, he did not dwell upon these defects and indiscriminately praise foreign ways, merely because they were foreign or to please the foreigner. In this, also, Mr. Wong has left us an example. Whether we are Chinese or foreigners we should be patriotic; true to ourselves and to our own convictions.

“I thank the sons of the late Mr. Wong for inviting me to take part in this ceremony. I respected Mr. Wong as a fellow-worker and was greatly indebted to him all the time we were together, and I now count it an honour to be able to render this slight tribute to his memory.”

“CHINESE SPEECH DELIVERED BY THE REV. R. T. BRYAN, D. D., AT THE MEMORIAL SERVICE OF THE LATE DEACON WONG SING SAN, HELD AT THE BAPTIST CHURCH, OLD NORTH GATE, SHANGHAI. TRANSLATED INTO ENGLISH BY MR. K. T. WONG, HIS SON.”

“The biography of our old friend, Mr. Wong Sing San, is very long and interesting. As the time is not sufficient for me to tell you minutely, therefore I can only relate some of the most important features of his Christian characteristics.

“Mr. Wong’s name was Sing San (Zion). It was selected from the Bible. It was not to be found in any of the Chinese histories. The word ‘Zion’ is the name of a mountain in Jerusalem. It stands for loftiness, dignity, and holiness. Mr. Wong’s name was quite right and reasonable, because his ideals were lofty and his life dignified and pure.

“There are six principal things which I will mention today:

“(1) Mr. Wong was a Natural Church Member (not a Christian by nature) because his father was the first pastor of the Old North Gate Baptist Church. He grew up in the Church and naturally took more interest in it than other Church members did.

“(2) Mr. Wong was an Affectionate Member. He often said that ‘Christians should always be

ready to assist the pastor in performing the will of God.' From this we can clearly understand how he loved his Church.

"(3) Mr. Wong was a Respectful Member. When he attended Church on Sunday mornings, he used to wear new clothes that he never wore in the week days. Although this belongs to the outward appearance, yet it is also an expression of his inward reverence for the house of God.

"(4) Mr. Wong was a Sunday School Member. He started the Sunday School of the Baptist Church and was the first Superintendent of the old North Gate School. As the work of the Sunday School is being carried on with great success, we should always remember that he sowed the seed, as the Bible says, on good ground, and his work brought forth much fruit.

"(5) Mr. Wong was a Decorating Member. For every Christmas day, he was quite willing to undertake the decorations of the Church. It was always beautifully adorned by him without being too expensive. Such decorations are very apt to cause the audience, either Christians or non-Christian, to feel the wisdom and the wonderful power of God and to glorify His name.

"(6) Mr. Wong was a Musical Member. He had a natural gift for singing. He was well versed in music and his voice was very good. The organ which we are now using in this Church was bought

through his earnest and patient persuasion. The subscription starting with twenty dollars gradually increased to more than \$200. At the Old North Gate Church a choir has been recently organized by Mrs. Bryan. As we listen to their merry and joyful songs and anthems, it makes us think that Mr. Wong's voice seems to be taking part with them.

"All these six above-mentioned characteristics show Mr. Wong to be rightly named Sing San (Zion), for he stood high among the Chinese Christians and the missionaries, dignified the Christian profession, and tried to live a holy life."

The oldest son, Wong Kia Tsoong, also had a very severe case of cholera and came very near going with his father, but God needed him to take his father's place in the church. Christianity leads

**The Upward
Journey**

us on an ever upward journey, carrying the children on up above their parents. Kia Tsoong is no exception to this rule. His father was led high up but he has been led higher still. He is better educated than his father was, is a better singer, is a broader spirit, has a bigger heart, is more universally loved and commands a very much higher salary. He is now the enthusiastic superintendent of the Sunday School which his father began, has the Sunday School Board diploma and is a zealous worker in his

church. The fact that some children do not reach the heights of their parents is not due to Christianity but to the lack of it. They are the sad exceptions. Kia Tsoong is not only a Christian on Sunday in his church but is also one in his home. His wife was not at first a Christian but he has been able to bear the glad fruit of leading her to Christ and getting her to join the church. During the past year (1925) he tells us that he was led closer to the Lord and has reconsecrated his life to God's service. This renewed zeal has given him a new joy in his family worship and church duties. He has been elected a deacon of the church and was ordained Sunday, February 28, 1926. The picture of Mr. Wong Kia Tsoong's family will enable you to be your own prophet in deciding the heights into which his children will rise on their upward journey led by the Father's recreating hand.

Wong Sing San's youngest son, Wong Kia Sung, whose picture we give here, is living with his family on the Shanghai new Baptist Compound. He is a graduate of our Ming Jang Boys' School and has been a faithful teacher in his alma mater for years. He, too, has inherited his father's and grandfather's talent for music. He has a good voice, sings in the choir, and, among other things, teaches singing in the school. Like his older brother, Kia Tsoong, he is following in the footsteps of his father by

being a deacon in his church. He is a good public speaker and some have wished that God would call him to preach. He is still a young man with his history largely in the making. The picture shows him to have a very interesting family. The children are blessed both in their father and mother and with God's help may arise to heights not yet reached in the Wong family. For this you know is an *upward* journey.

CHAPTER VI

THE WU FAMILY

The picture on the opposite page is a beautiful illustration of the Christian family. The Chinese for thousands of years have very greatly stressed the family idea, and this in large measure accounts for their millions. It is claimed by those who have carefully investigated the matter that there are more deaths in infancy, during the first year of human life, than in any other. This is especially true in China. This has been due largely to the ignorance of hygienic law and of poorly developed medical knowledge. There are many very dangerous and infectious diseases, perhaps the most dangerous are smallpox and cholera. One Christian young man who is a modern educated physician said, "My father and mother lost five children with smallpox before learning to make use of vaccination. The Christian physician vaccinated me while an infant and it took well, leaving a good scar, and I did not take the disease." The ancient Chinese knew but little about the prevention of disease, and in their ignorance, were careless and passed their contagious and infectious diseases on to others. Despite the fact of this great mortality among Chinese children, their early marriages and the importance

The Family

placed upon family life have helped China to be the oldest and most populous nation on earth. In a very special sense the family rather than the individual has been the unit. In some respects this fact has tended to give quantity rather than quality, both in the individual and in the family life. Overcrowded, poorly furnished homes have not been the best for individual development. Much might be said on both sides of this question. The great importance placed on the family has both helped and hindered the progress of Christianity. It makes the Christian family unusually influential, but makes it difficult for the individual to become a Christian. Christianity's greatest opportunity has been the family. Wherever it has gained an entrance its effects are remarkable both on the home itself and on the individuals. It improves the buildings and the furniture, and adds a much greater degree of cleanliness and comfort. This is one of Christianity's gifts to the Chinese, but especially to China's women and children. The picture of Pastor Wu and his family is an excellent illustration of this blessing. You can easily see on their faces that they have touched the Master and that his beauty has flowed into them. Their homes are also just as good an illustration as themselves. They are well built, well ventilated buildings, furnished with the double view of comfort and adornment. Both

**The Master's
Touch**

the buildings and the furniture have borrowed sufficiently from foreign style to make them real homes and a worthy place for God's children.

Pastor Wu's father and mother were not Christians. They had six sons and one daughter. Four sons and the daughter died early. Pastor Wu became a Christian, and was married in his twenty-fourth year. Mrs. Wu was sixteen when they married. He was made a deacon at twenty-five and
Deacon and a pastor at twenty-six. He proved
Pastor himself worthy of these offices by leading his wife and parents to Christ. He not only worked in his own home, but in the face of opposition and persecution secured the use of the Ancestral Hall of his village for a preaching place. He became a Christian in connection with the Northern Baptist missionaries, and worked with a medical missionary for some years. This double training in medicine and Bible was a good preparation for him in those early days for his personal and pastoral work. His medical knowledge helped him to break down prejudice, overcome opposition, mitigate persecution and opened many doors for him in his pastoral work. He was pastor of five different churches before being called to the Old North Gate Baptist Church, Shanghai, now called the First Baptist Church. He was selected from a number of possible candidates because of his lovable disposition and good reputation based on

sterling Christian character. He served as pastor of the Old North Gate Church for nine years and, not only did not disappoint the confidence that called him, but each succeeding year found him stronger in the love and confidence of his people. They called him to be their pastor but he soon became elder brother to the older church members and father to the younger ones. At the end of the nine years he insisted on resigning and retiring, but his church refused to accept his resignation and kept him as their Pastor Emeritus until his death. He was greatly loved, honored and trusted in the Northern Baptist Association from which he came and also in our Southern Baptist Association.

He was ably assisted in his life, his home and his work by Mrs. Wu. They were very much alike both physically and spiritually, and exemplified in their home, the Gospel which they professed and preached. They were both very faithful in their family prayers and Bible study with their children. Perhaps no sons and daughters ever surpassed the Wu children in loving and respecting their parents. All of them joined the church while quite young. The mother died first after an illness

Mrs. Wu's of three months. The Gospel was constantly on her lips during her illness
Death and her loving parting message for her children was a daily plea with them not to leave the Gospel.

The following is taken from a letter written by one of the daughters:

"In writing about my father, I wish you would mention that my mother had also a great part in training her children. My mother's teaching, as well as my father's, is still living in my life today."

His giving up being the active pastor of his church made but little change in his life and work.

He often preached and was faithful in the performance of all the duties of a good church member until the day of his death. Christianity's creating hand both in the new Birth and in daily Christian growth produced a good father, a good pastor and a good friend. The author found on returning from furlough that his friend had gone home on vacation not to return. The good example and teaching and the family left behind enable us to say of them, "Though dead they still live." In them too being and doing were happily blended.

The two sons, Ting Sung, and Ping Sung, as you can see from the picture, are both fine looking men. The touch of the Master's hand has made them both handsome men. While their father was pastor they often preached for him and their messages were earnest and forceful.

The Two Sons The sons remained members of a Northern Baptist Church and the daughters became members of their father's church. Both sons



WONG KIA SUNG AND FAMILY



PASTOR WU AND FAMILY



MR. S. U. ZAU AND FAMILY

Lan Yiung's Children



Catharine



Catharine and the other Children

are prominent and successful business men who have given much money to their church and it is hoped will give a great deal more.

There are eight daughters, five married and three still single. The Chinese have a custom of making one of the double given names of all their boys one word and of all their girls one word. In this family it is *Sung* for the boys and *Yiung* for the girls. The girls' names in order are, Wen Yiung, meaning literary heroine, Hsiu Yiung, a refined heroine, Kia Yiung, a prosperous heroine, Kyuh Yiung, a chrysanthemum heroine, because she was born in the ninth month when the chrysanthemums are blooming, Lan Yiung, an orchid heroine, also because she was born in the second month when the orchids are blooming, Ming Yiung, a bright or an intelligent heroine, Fok Yiung, a heroine of blessings, and Dzen Yiung, a virtuous heroine.

Christianity has had a splendid opportunity in this family to show what its recreating work can do in the uplift of China's womanhood. We are all very proud of these girls. Look at them again and see if you agree with us. It is an exception for Chinese women not to marry and their husbands are chosen for them. These girls have enjoyed the Christian privilege of marrying or not marrying, and of having some choice in the matter of who

The Eight
Daughters

Women's
Christian
Privileges

should be their husbands. It is also a general custom that the older should marry before the younger. In this family the girls have also enjoyed the Christian privilege of not being bound by this unreasonable rule. The five married daughters all have good Christian husbands and interesting families.

Pastor Wu believed in the old Chinese custom of keeping the family together as far as possible. This refers only to the sons and their families. Daughters generally go to the homes of their husbands, but in this family the married daughters are enjoying the Christian privilege of having their own homes.

Wen Yiung is the second child and the first of the eight daughters. She was married at the age of twenty-one to Mr. Chien Yu Lan, a successful business man and a good member of a Baptist Church. They have been blessed with a large number of dutiful children, but have passed through the deepest sorrows in the loss by death of several of them. They have also recently been defrauded of a large sum of money, practically all they had, by a trusted, but dishonest relative. They have shown Christian bravery and hope in these sorrows and losses. Christianity is just as true a sustainer to the Chinese Christians as to the American Christians. It is indigenous everywhere. Her preacher brother-in-law writes of her, "As a

daughter Mrs. Chien is dutiful, as a wife she is faithful, and as a mother she is kind and loving." She, too, is a good member of her father's church, sings well and manifests her religious spirit by a fondness for singing religious songs.

**The Literary
Heroine**

Her name, Wen Yiung, means a literary heroine, and she is rightly named. She is not only fond of singing, but also fond of reading Chinese literature, both books and newspapers, and is an unusually well informed woman. Christianity has recreated her into a new woman, educated her into a literary heroine, and filled her soul with an overflowing, happy music, thus making her the worthy first one of the eight Wu "Beatitudes" as the eight daughters are called.

The second daughter, Hsiu Yiung, married Mr. S. U. Zau. He is a deacon in the Old North Gate Baptist Church and one of its leading members. Mr. Zau speaks English very well, is a wealthy business man and is prominent in both business and political circles. At present he is Chairman of the Shanghai Chamber of Commerce. He is a man of very genial and pleasant disposition and is liked by everybody. He has the reputation both in and out of his church of being a very reliable and trustworthy man as well as a good Christian. A Chinese high official, who was a friend of Mr. Zau's, invited him and the author to dinner and came for them himself in his own motor car. Mr. Zau is also

an unusually polite man and on this occasion insisted on taking the front seat with the chauffeur.

**The Official's
Testimony**

The official who was not himself a Christian told the author, who was sitting with him on the back seat, that Mr. Zau was a real Christian not only in his church and on Sunday but every day in his business and in his relationship with others. He somewhat resembles his father-in-law, Pastor Wu, in his gentle and kind disposition, and in his large and interesting family, with the exception that most of his children are boys.

We will not, however, by any means give all the credit for this interesting and lovely family to Mr. Zau. If we did he would not allow it to go that way but, like a true and gallant Christian man, he would insist that the larger share of the credit be given to Mrs. Zau. She is an unusually fine Christian woman, wife, and mother. Although she is the mother of twelve children she still finds time to give to her religious life and duties. They have

Family Prayers

rather unique family prayers. Immediately after supper every night they gather around the family altar with their Bibles and all at the same time, each one separately, quietly reads the Bible and prays. Mr. Zau was on the executive committee to rebuild the North Gate Church in 1920. He was chairman of the committee and the largest contributor. Mrs. Zau

presented the new church with an expensive individual silver communion set, and a large mirror on the church piano to help the pianist and choir conductor work more smoothly together with pastor and congregation. The oldest boy, Tih Tsang, twenty-one years old, is assistant superintendent of the Sunday School and teaches a class. The second son, Yau Tsang, is a very zealous Christian, and we are told that for some months he has had the custom of reading his Bible each morning even before washing his face. The oldest daughter is a lovely and active Christian and enjoys taking part in Christian work. She graduated in 1926 from Eliza Yates School, and is now a teacher in her church school. Here again Christianity has done some good recreating work. All the twelve children are on the upward journey.

The husband of the third sister, Kia Yiung, is Mr. Paul Mo, who is a graduate of our Ming Jang Boys' School and of St. John's University. These girls seem to be fortunate in getting husbands who resemble their father, for Paul, too, like Pastor Wu, is a very polite, gentle and kind Christian man and a member of our Baptist church. We are told that her children though quite small are able to recite much Scripture. Kia Yiung is also an excellent woman, a good wife and a good mother.

The fourth daughter, Kyuh Yiung, has turned a deaf ear to all suitors for her hand for the privilege

of taking her mother's place. All the family love and respect her and find in her a good substitute for their mother. Christianity's Creative work has prepared her for it. In a way, not only the mantle of her mother but also the mantle of her father

seem to have fallen upon Kyuh Yiung.

The Deaconess

She is very much like her father and takes an active part in the church. The church has shown its confidence in her by making her a deaconess and she is proving worthy of her trust.

The fifth daughter, Lan Yiung, is Mrs. Yu. Her husband differs from the husbands of her older sisters in being a Presbyterian, and in being rather tall and thin, but like them he is a very fine Christian man. Mrs. Yu differs from her sisters in looking and being more like a foreign girl. She is very sprightly and full of fun but like her sisters modest and lady like. There were two missionaries, one rather quiet and slow, the other talkative and fast. The Wu girls nicknamed Ming Yiung and Lan Yiung for these two missionaries respectively and enjoyed the fun of it. Mrs. Yu, like the rest of her

**The Missionary
Mother**

married sisters, excels as a wife and mother. She has good and very decided ideas about how to rear her children and is making a success of them. She is also a missionary on this line by never losing an opportunity to help other mothers who have not had her Christian opportunities. She has a family of five children, the

oldest of whom is named "Catharine" after the author's daughter.

The sixth daughter, Ming Yiung, has also not married. She is rightly named. The Chinese character Ming, which is the first part of her name, is made up of two other characters, one the character for the sun and the other the character for the moon, and means what we would naturally expect, bright, intelligent. She is the best educated of any of the children, both boys and girls, and is the first and only one in the family to get a college diploma. She is a graduate of our Eliza Yates School and of a union girls' college, Ginling. She is a good Gospel speaker to women, even more fluent and attractive as a speaker than her father was, but with it all very modest and lady like. After graduating she taught for a while in our girls' school and is now co-principal with a single lady missionary in the Junior High School for the girls of her church.

The Blue Seal Diploma In the Sunday School rooms in Nashville you will find her examination papers with which she secured the Sunday School Blue Seal Diploma, doing all the work in English. The handwriting is beautiful and the English is good with an occasional touch of Chinese idiom which adds to the interest. We doubt if any of our American girls have surpassed her in these examination papers for this diploma. She ex-

emplifies in a beautiful and striking way the effect of the Master's touch.

The seventh daughter, Fok Yiung, is married to Mr. Ling, who is a college graduate and an ordained Baptist preacher. He was pastor of one of our Soochow churches for several years and distinguished himself as an evangelistic preacher, especially to young people. He is now pastor of Sallee Memorial Baptist Church with an audience during school term of about six hundred boys and girls. He realizes that he has an unusual opportunity and we prophesy that he will take advantage of it. In culture, character and Christian manhood he is a good example of Christianity's creating work.

Fok Yiung, Mrs. Ling, is a graduate of our girls' school and is very good in music. In culture and ability she averages well with her other sisters. Her husband was fortunate to get her and is very proud of her. Her first name Fok means happiness, but as a mother she has had three great sorrows in the loss of three of her four children. Soon after the death of her only baby boy she said to her old missionary friend, "We are trying to act like David when he lost his child, we have wiped away our tears knowing that while our child cannot come back to us we can go to him." This last blow was an unusually heavy one, but not too heavy for Christian comfort. Since

Three Great
Sorrows

the above was written, God has given them another baby boy.

The eighth and youngest daughter, Dzen Yiung, is a graduate of our girls' high school, is a good musician and plays for the church services. She is also a teacher in her church school. While still young she promises to be worthy of a place among the eight daughters.

The Chinese call the "Beatitudes" the eight happinesses. These eight Wu girls are our "eight happinesses" or beatitudes. They
The Beatitudes illustrate in a very striking and significant way what Christianity has done, is doing, and will continue to do in an ever increasing ratio for the women of China and through them for their homes. Let this chapter stand for Christianity's Creating work for woman and home in China.

CHAPTER VII

THE FENG FAMILY

When the author moved from Chinkiang to Shanghai in the fall of 1892 his furlough was almost due. In May of 1893 together with his family he left Shanghai for the home land. They returned to Shanghai in the fall of 1894.

Soon after this return he became very much impressed with the need of better trained preachers and pastors. Dr. and Mrs. Yates had done a great foundation work and had trained a few preachers. Their good work had so progressed that it was

Pastors and
Preachers
Needed

absolutely necessary to have still more and still better trained pastors and preachers and workers. The Board was not then giving money for school work. So here was a great need to be met without equipment for doing it. Paul said, "I can do all things through him who strengtheneth me." Any thing in God's work that ought to be done can be done. The lack of money need never be plead as an excuse for not doing what ought to be done. God and his weakest child can accomplish what he wants done. The author decided to make a beginning in training native workers to be used in God's own way and time. Not only were there no money and no school building, but also no students.

The little Chinese Association of three churches and about one hundred members had appointed an Educational Board and an Evangelistic Board. In connection with the Educational Board, Miss Lottie Price started a girls' school which was the beginning of Eliza Yates School for Girls. The author also started a boys' day school which was the beginning of the present Ming Jang School for Boys. In this school there were teachers and servants. There were also a few workers, church members and servants in connection with the church and street chapels in Shanghai. From these teachers, workers, church members and servants a small weekly class was organized to meet on every Wednesday night to study the Bible. This

The Mustard Seed Beginning was indeed a mustard-seed beginning and, like the mustard seed, it had in it a germinating, growing life. The sale of the Old North Gate residence property made some moving necessary. A building was rented on Soochow Road for a street chapel, in which an effort was made to have daily preaching of the Gospel in several of the main dialects spoken in cosmopolitan Shanghai. This chapel was called "The Hall of Tongues." This hall was also large enough for school work. The boys' day school
"The Hall of Tongues" was moved into it. The weekly Bible training class, then numbering twelve, was also moved to this point.

It became necessary for the author's family to go home in 1900. He remained in Shanghai two years longer living in this street chapel. The Bible Training School with its twelve students was then changed into a day school for five days of the week. Saturday and Sunday were used for colportage and preaching work. There being no mission funds to support the students, they supported themselves with the colportage work. These students whom you see in the picture were taken through the whole Bible and were given some instruction in practical homiletics in two years. This was, of course, a lonely two years, the family being away, but the loneliness was largely compensated by the joyous privilege of helping a dozen men to become preachers of the Gospel. The happy end of the two years

**The Return to
Loved Ones**

soon came, made glad by finishing the Bible School course and by the hope of a speedy return to loved ones in the home-land. At the last meeting of the class students and teacher indulged in parting messages. The teacher said, "I am going home and I must place my work on the shoulders of you twelve students. You twelve with the help of the Holy Spirit and linked up with our Lord will be easily able to far more than take my place. It makes my going easier and happier because my work will go on in and through you all." The students said, "This reminds us of Jesus and his twelve disciples. Jesus went home

and left his work with the twelve whom he had trained. We will do the best we can with God's help."

Another Bible class was begun after the return of the teacher from furlough with twenty students in a little building rented from a country man in the suburbs of the city. The country man made other arrangements for his cows and let us have their stable. We put in a wood floor and lime-washed the walls. This second class of twenty students was afterwards united with the Northern Baptists' school and became the beginning of the Shanghai Baptist College and Seminary.

About one-half of the first class of the twelve students have gone to heaven. Some have gone out of the work. The brightest, best educated, and in many respects best prepared to be the leader of the twelve students, was Feng Wen Yoong. His body was far from being equal to his mind. He was small and delicate and was perhaps then suffering from the disease, tuberculosis, which later took him away from us. He was a second generation Christian, which accounted in part for the fact that he was the brightest and best in his class. Christianity had already done some new creation work in him. Both his parents were Christians and his father was a preacher. He
Feng Wen Yoong became a Christian when fourteen years old. Mr. Feng Wen Yoong grew up in the

city and Mrs. Feng in the country. City boys often go to the country to get good wives. He married at the age of twenty-one and began teaching at the age of twenty-three. He took a two years' course in the Bible School mentioned above. He preached in Shanghai and in Soochow. He was to be ordained in Soochow, but died at the age of thirty-seven before it was done. His smiling face tells better than words that he was greatly beloved by both missionaries and Chinese where ever he lived and worked. His best and most lasting work was done in his own family. He is still living and working more effectively than he himself was able to work, in Mrs. Feng and their four living children, two boys and two girls, all of whom are efficient and active Christians. The first child died at the age of four and the second, a boy, died at fifteen. He was a Christian.

Mrs. Feng in disposition and character is very much like her husband. Her parents were not Christians. She and her older sister
Mrs. Feng are the only Christians in the family and both married brothers and preachers. She became a Christian at eighteen while studying in a mission school, and attributes her conversion to the loving heart of a foreign missionary single lady who was her teacher. Great rewards are being enjoyed by single lady missionaries who have finished their work and gone on to heaven, and

many more such rewards are waiting for those who are still lovingly laboring. These devoted workers, unhampered by family duties, have many specially good opportunities of coming into the closest contact with Chinese women, especially with children and girls in the mission schools, and they have faithfully taken advantage of their opportunities. The author feels inclined to place them and their work at the very top of mission endeavor. Mrs. Feng was a loving helpmeet to her husband as long as he lived. She was a timid woman but bravely shouldered the whole responsibility for rearing and educating the children after her husband's death. She has been a good mother, perhaps sometimes too solicitous about her children, and too willing to carry their burdens for them. Her success with her children shows that even a little spoiling is better than overcontrolling. Mrs. Feng's disposition, good judgment and faithfulness secured for her the place of matron in the Soochow Wei Ling Girls' School, and this has enabled her with help from the two mission schools to send her two daughters to Wei Ling and two boys to Yates Academy and Shanghai Baptist College.

The two sons to whom we now introduce you by their pictures are graduates of Yates Academy and Shanghai Baptist College and are now teaching in Yates Academy. They are both fine athletes. The

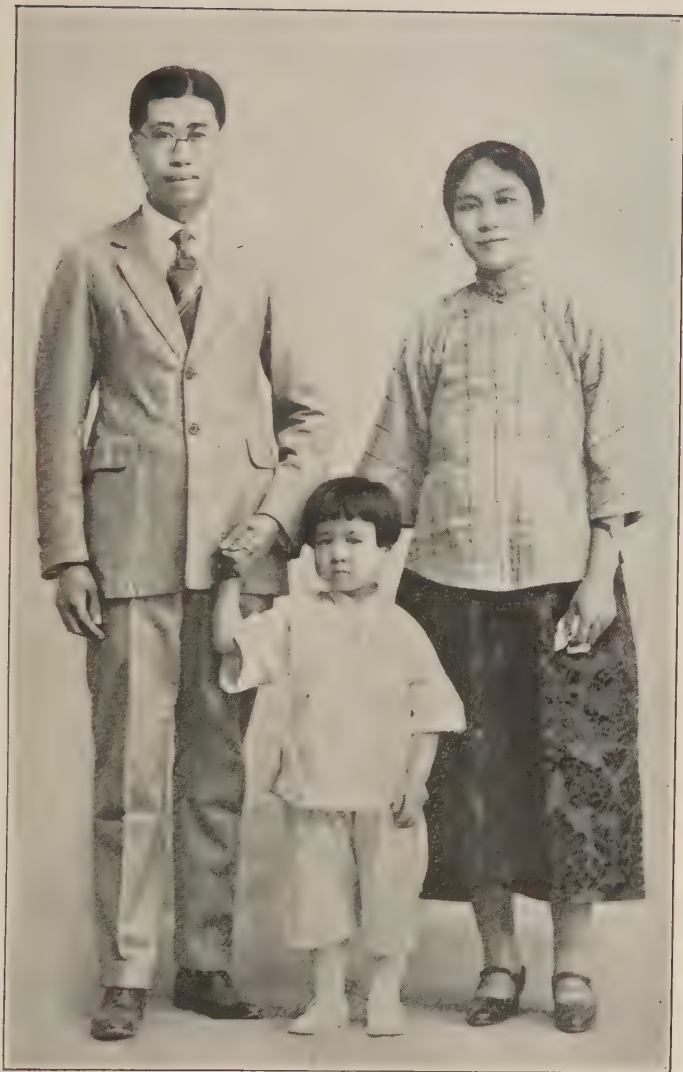
Single Lady
Workers

following quotation is about these brothers. "One day there was a dispute on the playground over the ruling of the referee in a football game. This ruling greatly affected the results of the game, and the boys rushed together around the referee. It was a real crisis, but two of the leading players were quietly standing off on one side taking no part in the dispute. It took a large amount of

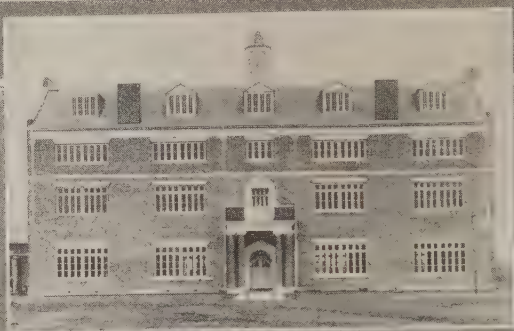
**The Feng
Brothers**

moral courage and self-control not to rush in with the others and contend for their side." These two leading players were the Feng brothers. There is no better place than the athletic field to test the real manhood and Christian character of young men. These two young men met this test and are meeting it wherever they are found. They are Christianity's Creations. There are thousands of Christian young men in China today like these two, who are ringing true whenever and wherever they are tested for real manhood. A large part of our strong hope for the future of China is built upon this new Christian manhood. We have said the same, and perhaps something even better in another chapter about China's young Christian womanhood.

Let us now introduce you to "Margaret" and "Rosemary." Margaret is a graduate of the Soochow Wei Ling Girls' School both in the literary and music courses, and is now teaching in the school and plans to go to college later. Like her



PASTOR LING AND FAMILY



ALCOHOL HALL



DORMITORY



GYMNASIUM



THE AUTHOR AND HIS FIRST BIBLE SCHOOL



Feng Wen Yoong



Mrs Feng Wen Yoong



brothers, she has inherited the good qualities of both father and mother, and these good qualities have been improved by Christianity's continued creating power, which is ever taking China's young people still higher up as the new generations continue to accept Christ and continue to live the Christian life. The two following quotations from

Margaret Mrs. McMillan, who knows Margaret

and has worked with her, verify what has just been said. "Once when we were returning from Mrs. Feng's home where we had gone to make a new year's call, Mrs. McDaniel said, speaking of Margaret Feng, the oldest daughter, 'She is beautiful and altogether unconscious of it. I've never seen her do anything by word, look or deed that was not lovely.' The day after Margaret's graduating recital she came over to see us and I said, 'Yesterday before the recital we asked God's blessing upon you and the efforts of that hour, and although I know you have already thanked him for his blessing would you like for us to thank him together now.' She said, 'Yes, I thanked him the first thing after I went home yesterday.'"

Now look at the baby girl. Rosemary has been an invalid from a child. Looked at from the standpoint of her body it would be natural to say that her affliction was a great misfortune, but young as she is she has already verified the truthfulness of Rom. 8:28: "And we know that to them that love

God all things work together for good, even to them that are called according to His purpose." Her affliction connected with her simple child like faith has sweetened her disposition and made her in an ever increasing way, from childhood, the pet of the

Rosemary
the Pet

family. Many children are often spoiled by petting but perhaps many more are spoiled for the lack of it. It has helped rather than hurt her. Her affliction has also called out the tenderness, love and sympathy of all the other members of the family and in this way has been a blessing to them all. She is now in High School and will graduate in two years. Her big sister gives us the following account of her little sister's life, which is more interesting than anything we can write. It tells us as much about the big sister as about the little one. No corrections are made.

"Rosemary, my youngest sister, being plump and fair, with large black eyes, long thick black hair and two dimples was beloved by everybody when she was at the age of five. Not only her appearance was good, but also her mind was bright, for she understood a lot of things which children of that age could hardly comprehend. For this reason people often said that she was a fine lovable girl. So at this time she was both physically strong and mentally bright.

A sad thing which happened to her at the age of

six was an accidental fall. One day as she was running for fun with her eyes closed she suddenly fell down on the ground. This fall was so heavy

The Fall that she was struck unconscious for quite a long time. Though this fall

was very heavy, yet she could not tell mother the exact part which had been hurt. So after a few months this fall made her body look uneven, for one side of the body became higher than the other. Then my mother immediately sent her to the doctor, but it was too late. The bones in a certain part of her body had been broken, and so it was beyond the power of medicine to cure her. On hearing this my mother felt very sad, but this could not be helped.

“In the summer of 1917 a boil began to appear on her right leg. It was very serious and she could not sleep at night. That boil swelled considerably, so she was sent to the Soochow Elizabeth Black Hospital. She had her first operation in this hospital. After the operation it became worse instead of getting better. She would cry all day long had not I accompanied her in the hospital. I often stood by her side and played with her in order to make her happier. This was the duty of every older sister in China. After a few

The Boil months she was improving along nicely and she might have got well had she not walked around too much. But as I myself was a little

girl at that time how could I make her to stay in bed all the time? She walked too much, so her sickness reappeared, becoming much worse than before. She was then sent to another hospital where she stayed for a few months by herself, but her sickness still did not get well. So my mother took her to the Red Cross Hospital in Shanghai. She stayed there for a half a year. She could not walk a bit at that time and some one had to carry her from place to place. Being left alone in the hospital, she cried and wanted to come back home. So my mother went and took her back, but before she left the hospital, a doctor gave her two crutches and advised her to use these in walking. On seeing this my mother thanked him. My sister was full of joy, because she could come back.

"After her return my mother took good care of her and gave her the best food to eat. For this reason, she was getting stronger every day. But she still could not walk, so my mother carried her from place to place. By and by she learned to walk with only one crutch and not long afterwards she could manage to walk a little bit. But being weak, she could not walk very far.

"Now she is getting stronger and is much better every day. She is studying in Wei Ling Academy. She is now in Senior I and still has two more years to complete her academic course. This is the grace from God for which we ought to praise His name

on high. He is certainly our greatest doctor both physically and spiritually.

"Such is the experience of my sister ever since the beginning of her sickness. With the protection of our Lord and with proper care, she might still grow over it and thus might be able to fulfill her duties both as a Christian and as a citizen."

As a conclusion for this chapter let what Christianity is doing for young manhood be the outstanding thought. Both the grandfather and father of the two boys were preachers in the earlier days of mission work. They had far less preparation than these boys and were not as well qualified to be effective preachers and leaders. Among many hopeful and encouraging things, it is somewhat discouraging that a very small per cent of the young Christian College graduates are going into the ministry. It is natural to feel that at least one of these fine young men, if not both, ought to go into the ministry. Of course neither ought to become a preacher without God's call.

Prayer for
College Graduate
Preachers

Will not the readers of this book pray God to call these two young men into the ministry, and also pray that a larger per cent of the Christian College graduates may become preachers!

There is, of course, a large field of usefulness for Christian laymen. In Buddhism and Taoism, as has been said in another chapter, only the priests

are considered as members. The people generally may worship the idols of one religion more than another. As a matter of fact, they worship the idol that is at the time popular and has the run. They do not consider themselves as members of any particular church or religion. They call the Buddhist and Taoist priests "religion-eaters," because they get their support from the religion to which they belong. Because of this fact the Chinese generally, especially in the beginning, felt that anyone who became a Christian and a church member would get support from his church. This name, church or religion eater — sometimes translated "Rice-Christian," has been applied to Christians. In some cases it may be appropriate, because some have no doubt sought church membership with the hope of getting support from it. It has also been

**"Religion
Eaters" a
Hindrance** difficult to get this thought out of the minds of church members. This has made self-support more difficult in several ways. Those who are able to support themselves are too proud to seek a position that would give them the name of "church-eaters." Many who seek to become Christians are not only brought with the wrong motive, but even after they have become real Christians are not easily led from the thought of getting something to that of giving something. Gradually this difficulty is being solved by the growth in character, intelligence,

and wealth of those who have become Christians. Christianity has proven its ability to take a mustard-seed Christian and grow him into a giant-oak Christian. God in his wisdom sees far better than man sees the need of cultured and efficient laymen and women.

This is one of Christianity's decided differences from all heathen religions. Therefore if the two Feng brothers do not become preachers, they will have a great opportunity as Christian laymen, not only to show the kind of manhood which Christianity produces, but to proclaim in what they are that to be a Christian is not to be a "church-eater," and also to show the superiority of the Christian religion in this respect over all idol worshipping religions.

CHAPTER VIII

CHRISTIANITY'S VALUES

Christianity makes many and great claims. It claims to give a second and new birth, a spiritual birth, by which we are born into the kingdom of heaven and become children of God and the people of God, his servants and his soldiers.

This new birth gives a new mind and new heart with new desires and inclinations. It puts a live spiritual man in the physical man. To sum up, it links up with God and gives eternal life. This eternal life is also for the body and is guaranteed by the resurrection through which it comes forth, a glorified body prepared for its eternal citizenship in heaven.

Christianity admits that there is some truth in all religions, but claims that it embraces all truth, and that no one is required to give up any truth in accepting Christianity. It is not a question of losing some truth but of gaining all truth.

These claims make Christianity the one true, all embracing, universal religion. These are great claims and ought to be verified in visible ways in those who are true Christians while they live. Some of Christianity's true witnesses are the values which it gives to its true believers.

1. Christianity teaches that the physical man is



SCHOOL BOYS

not only temporal but eternal, that the body as well as the soul of those who accept Christ for their Saviour is to enjoy the glorious and eternal verities of heaven. This puts a new value on our bodies. They are not only wonderful machines created for a few tens of years at most, but capable of a recreation that fits them for eternity. They are in this way not only made longer, but lifted higher into a new and eternal realm.

Such bodies deserve better treatment. They should be better fed, better clothed, and better buried, as they are put away in the hope of the resurrection. An eternal body ought to be more valuable and more precious than one which is considered to be temporal only. We now boldly and without fear of contradiction assert that Christianity puts more stress on the physical man, and does more to protect him from disease, and to develop the bodies of men, than all other religions combined. Wherever it goes it carries better

Better Hygiene hygienic laws to protect from disease; better food laws to nourish life and cause growth and health; better medical practice both to save from disease and protect from its dangers; better athletics to develop and strengthen the body. The hospitals built by missionaries, the physicians who are giving their lives to cure disease, and to train more intelligent and efficient

Chinese physicians, and the athletics introduced by mission schools to make for China a stronger and more vigorous manhood and womanhood, all these prove beyond doubt that Christianity not only puts a new value on the physical man but gives new and immeasurable values to him and to her.

Christianity puts a new wisdom within to teach what is best for the body, and a new power of control from above to do what is best. Let the page of pictures tell, among other things, the physical value which Christianity gives to the Chinese. What has been done both directly and indirectly is great, but it is only the small beginnings and sure promises of invaluable blessings to follow.

2. Physical values are good but mental values are better. Christianity has already brought untold and untellable physical blessings to humanity, but has done far better in the mental blessings which it has brought. Educate means to draw out. The farther out and the higher up the mind is

drawn out the more and better the
Mental Value education. The Bible tells us that "The fear of God is the beginning of wisdom" and we add that love for God and love for man, whom he has created in his own image, faith in God as a loving Father, obedience to his commandments and submission to his will, these are the completion of a perfect education. This educa-



Christian Boys and Girls



tion tells man both his origin and destiny and gives him the true science. Is a man educated when he does not know whence he came and whither he goes? The two great fundamental doctrines of Christianity are to know and love God and to know and love man. These two draw the mind up to God and out to man and thus give that mind uplifting and outdrawing that means real education. He who does not know and love God cannot know and love man. He who does not know God cannot know his works. Such a one has no right to claim to be educated. Compare the schools of China before Christianity came with the present-day schools, which have taken the mission schools as models in buildings, teachers, curriculum, playgrounds, athletics and vacations, and see if Christianity has given any mental values.

Look at the picture page and let the young men and women tell you the mental values Christianity has given to them. They are just a few average samples of hundreds of thousands of those who

Aristocracy have been emancipated from many cruel and binding fears, superstitions and customs which enslave, and have become God's own children, free men and women, a really educated aristocracy. They are the true and eloquent witnesses that Christianity gives innumerable and immeasurable mental values, values

that all other religions combined have never given and can never give.

3. Physical and mental values might be called the by-products of Christianity, values which always follow the coming of the Christian religion, but the one great purpose is to give spiritual value. "Thou shalt call his name Jesus for he shall save his people from their sins." Millions of dollars are spent every year in foolish and false worship of the dead, of evil spirits, of idols, the work of man's hand, and animals and objects too numerous to mention. This use of time and money not only brings no righteousness, joy, freedom and knowledge, but instead causes and increases sin, fear, superstition, ignorance, misery and slavery. Christianity comes to set free from all these things, to bring Jesus who gives joy for this life and whom to know is eternal life. It comes to give man's origin, duty and destiny.

Man is a religious animal and needs a worthy God to worship and a worthy place in which to worship him. Christianity brings him the one and only true God, more than worthy of his worship, love and faith.

Man is a sinner and is surrounded by many temptations, both within and without. Life's pathway is strewn with wrecks and ruins, witnesses of man's weakness and sin's power. Christianity

brings power from above to overcome all temptations and help to perform all duties.

To sum all up in one word, Christianity brings the God who is love, and the one and only fountain of all true love, the love that fulfills all duties to God and man. The above statements are verified by the pictures given below as illustrations.

The unhappy, sad faced man fell down on his knees and touched his head nine times on the brick floor in front of the huge idol in the city temple as the smoke arose from his burning incense. He arose with a face sadder still. He worshiped nothing and got nothing.

The happy old sister has had but few of life's comforts. She was a second wife, rather a concubine. The husband died and left her to support, without help, both the old first wife and her own children. Her load was a crushing burden, but she found the burden-bearer and was able to carry her burden with a smile.

Spiritual
Value

Why are those young people so happy and so handsome? The answer is simple and easy. They are God's own children and he has given them the joy of the Holy Spirit, that brightly beams on their countenances and enables them always to rejoice in the Lord.

"Count your blessings, count them one by one." The spiritual values of Christianity could not be

counted even if we should count them thousands by thousands. Happy lives and happy deaths, victories over sin, useful men and women, hopes of eternal life, all testify that Christianity, and it only, can give true spiritual values.

The dying Chinese teacher said, "I am going home to Jesus and I am not afraid." The old Christian Chinese said, "I trusted that man as a father trusts his son, but he defrauded me out of forty thousand dollars. I love him still and would not have him punished." Christianity links up with God, the inexhaustible fountain of wisdom, power, grace and love. What more need be said? Christianity links up with man and is the one and only true sociology, helping men to fulfill all the social relations. Let Paul finish this section: "For me to live is Christ and to die is gain."

4. Since Christianity means so much for the body, mind and soul, it ought to be a large factor in character building. The expression so often used, Christian character, is a proof that Christianity has a large part in character forming and making.

Character

Character is a word that has many meanings and uses. It is easy to understand but like love it is hard to define. Webster gives ten definitions and uses. In a part of one he says, "Character is that which a person or thing really is."



SCHOOL GIRLS

Character and reputation are often wrongly used for each other and one of them is often used to express the meaning of both. Webster gives a quotation from Abbott which shows very plainly the right meaning and use of each one when applied to persons. "It would be well if *character* and *reputation* were used distinctively.

**Character and
Reputation**

In truth, character is in himself, reputation is in the minds of others. Character is injured by temptations and by wrong doing; reputation by slanders and libels. Character endures throughout defamation in every form, but perishes when there is a voluntary transgression; reputation may last through numerous transgressions, but be destroyed by a single, and even an unfounded, accusation or aspersion."

Christians in China with good characters often have bad reputations because of ignorance and sometimes malice in others. Since character is what one is it may be good, indifferent and bad. The expression, character building, shows that it is a gradual growth or forming within one's self aided and influenced by environment. The quality of the character and its value will depend upon the builders, that is, the internal and external influences that combine to produce the character. It goes without saying that a character formed and grown under Christian surroundings and influences will be very different from the one pro-

duced under heathen influences. The character of the true worshiper of God will naturally be different from that of the idol worshiper. It cannot be denied that the characters of the true Chinese Christians are not only different but far superior to those of their idol worshiping neighbors. Christianity has been the master builder in recreating them into a new people with new and true characters.

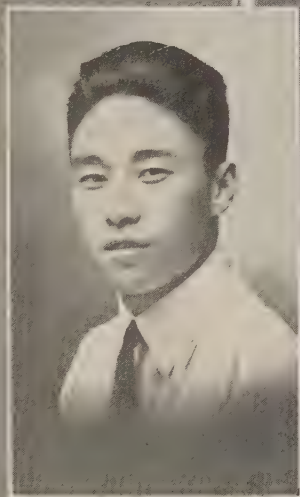
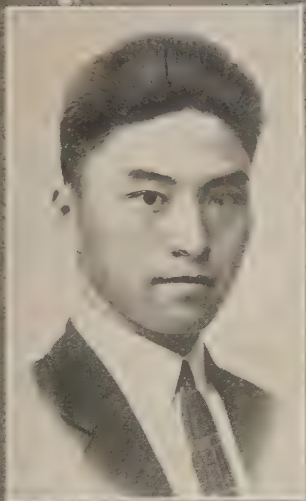
Christianity
the Master
Builder

The large coal dealer who was not a Christian did not hesitate to manipulate his scales to make each basket weight twenty pounds more. He was not ashamed but disappointed when his trick was discovered. The Christian rice merchant grew wealthy because the non-Christians knew that they could trust him. The question naturally arises as to how Christianity gives character value. It links man up with the all wise, all powerful, everpresent, loving Father, sympathetic Savior and mighty God. Jesus saves from sin and the Holy Spirit gives a new heart with wisdom to distinguish between what is wise and right, and what is foolish and wrong. He also gives self-control to resist the wrong and do the right. Is not this the true and only process for securing a good and valuable character?

Man must do something even though it is but little. His biggest doing is to let God work in him. Of course God and man

God and Man
Co-Workers

The Feng Brothers





Margaret



Rosemary

working together can produce a better and more valuable character than man working alone. In fact, weak man surrounded by sinful environments can produce only a weak and worse than useless character. Character is what a man is, and Christianity helps him to be something worthwhile.

Character is a growth and like all growth requires time and favorable conditions. It is quite easy to see in China that the older the true Christian, the stronger and better the character. Second, third, and fourth generations of Christians under favorable conditions also show improvement in character. Young Christians rushed through a seminary or Bible school and sent out to preach often fail because they have not had time to grow a strong and good character.

5. A man's character is what he inwardly is and his morals are an outward expression of his real being. "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit.

Moral Value A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." As a man is so will his morals be. The same Christianity that gives value to character will give value to moral conduct. Just as environment can hinder or help in character building, so surrounding conditions, circumstances

and influences greatly hinder or help moral conduct. Not all moral actions, however truly express character, but the sum total will. Some actions may be prompted by love, or fear, or hope of some benefits, or even by habit.

Some confuse morality and religion. The Chinese do good deeds, especially make money contributions, to secure merit to help them both in this life and in the life to come. In fact, we have everywhere the so-called moral man who is vainly trying to work out his salvation. Even some immoral men try to buy merit by giving money to religious and benevolent objects. True religion always produces moral actions, but morality can never produce true religion. True Christianity puts more stress upon good morals than all other religions. We say true Christianity because there are some who greatly stress the external forms of religion and may not always sufficiently emphasize moral conduct. This ought not to be. Other religions do not so stress moral conduct. The Buddhist priests, for example, must have eight spots burned on the top of his shaved head, must wear a special dress and eat only vegetable food and do many other things. These are absolutely necessary, but opium and wine drunkenness, lying, adultery, etc., need not put them out of the priesthood. Christ summed up all the commandments in one word, love, love God and

**Morality and
Religion**

love man. His religion is the only one that makes love the great motive power and the great rule of life. "He that loveth not knoweth not God; for God is love." "If ye love me ye will keep my commandments." "These things I com-

Golden Rule

mand you, that you may love one another." "The Golden Rule," "Whatsoever ye would that men should do to you, do ye even so to them," if obeyed would fulfill all of our duties to our fellow-men.

After all there are just two great fundamental relations in life, rightness with God and rightness with our fellow-man. Christianity, and Christianity alone, brings to us from God who is love

the almighty motive power of love to enable us to fulfill all the laws and duties of these two relations. "Love is

The

**Fundamental
Relations**

the fulfilling of the law." Man may want to be good and try hard to be, but he is weak and there are many temptations both within and without to do wrong. He needs help. Christianity links him up with God, not only the fountain of all love but also the fountain of all power. God recreates man, gives him a new heart and love, puts new will power into him, and stands ready to give him all needed power to fulfill all duties to God and man. Need more be said to prove that Christianity gives moral value?

Let history speak and tell us where to go to find

men and women and boys and girls whose honor and word and conduct can be trusted under all circumstances. Why is it a greater shame to tell a lie and a greater insult to be called a liar in some countries than in others? Search and you will find this to be true where Jesus is known and loved. He said, "I am the truth."
 Jesus is the Truth Where he is, there is truth and love and righteousness. The more like him we are the more we have of these. This is true not only of individuals but also of nations. There really is no such thing as a Christian nation and cannot be until every citizen is a true Christian, but the more Christians there are in any nation and the more Christian influences there are, the better and more valuable and trustworthy will the nations' moral conduct be.

The Christians in China are not perfect and would resent the charge of being so called, but they average with Christians everywhere, and far surpass their non-Christian neighbors. They are Christianity's China Creations, new creatures in Christ. They are China's new and precious people.

6. When the Christian values mentioned above have been secured by individuals they naturally become more valuable men and women in all the conditions and walks of life. This is just as true in China as in other countries, and even more



MING JANG ORCHESTRA

noticeable because of the thousands of years of non-Christian influences and customs.

The question is sometimes asked, are the Chinese our equals? The best answer is that Christianity has been able to create among them just as valuable men and women as among any other people. The fact is that without God none of us are worth very much, but in Christ we are God's own children, brethren and sisters, one family. God's Chinese children are China's best and most valuable aristocrats.

Confucius taught much about duties to others and summed up his social teachings under five heads, *Wu Lun*, the five relations of life, citizenship, parents, brothers, husbands and wives, and friends. His social teachings were good, but in leaving God out and failing to secure Christianity's values they have not enabled the Chinese to put service above self; neither will any other godless sociology do this. The Chinese Christians are giving to their country a new sociology which is changing for the better their homes, their customs and enabling them to be more helpful to one another.

They are China's best citizens, more law-abiding, more patriotic, more trustworthy, more intelligent and more helpful to their country. The Christians of China exert a political influence far greater than their numbers would seem to demand. They bring

to China not only a more valuable human service, but also a far greater service in securing God's help. After the Boxer trouble when the armies of the great powers were in Peking, and the Empress Dowager had fled to the west, the Chinese were trembling and fearing that their country would be

Political
Value

sliced up like a watermelon. The Christian Chinese were having daily prayer meetings and beseeching God to save their country. God answered their prayers and China was not sliced up by the powers. They are now, and will be more and more so as their quantity and quality increase, God's chosen instruments with which to recreate and make a new China. To change the figure they are God's channels through which he will flow down his power and his blessings to make the Chinese a strong and happy people.

The man or woman who can command God's help ought to be worth more than those who cannot and they are not only worth more physically, mentally, spiritually, morally, socially and politically, but they have a much greater commercial value. There are now in China thousands of

Commercial

Christian young men and women who have secured Christianity's values and because of this are commanding ten and even twenty and more times the salaries paid to their parents. Of course there are many who claim to be Christian and may be, who have not yet secured

all the values that a loving Father is more than willing to give them. They come through the laws of growth and require time and co-operation with God. He will cause us to grow into more valuable men and women if we will allow Him, and according to our ability co-operate with Him.

China's Hope

Christianity's China Creations are still a very small per cent of China's millions, but they exercise an influence beyond their numbers. They are to make a great contribution to China's deliverance from her present chaos and civil wars. China's hope is Christianity. Let us thank God for the privilege of being co-workers with Him in creating this new China. Let us be patient and faithful and hopeful until the good day when China, the great China, will take her rightful place among the nations of the world.

Stanley Greene

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